



a message from

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THE CHALLENGE IN CHARACTER EDUCATION

We are challenged by one of the greatest opportunities ever afforded to a group of professional leaders in the Armed Forces of the United States. We must meet this challenge — not with just “something” — but with the very best that our resources can provide.

The man or woman coming into the Armed Forces has had many positive influences for good play upon his, or her, life, in the home, school, church, scouting, the “Y”, etc. It is the task of our Program to support and cultivate these previous worthwhile influences, giving to moral and spiritual growth a continuity and making fine civilian-learned character attitudes relevant to the military situation. In this we must recognize how great our dependence is upon all the other agencies and persons. If their job has been well done, we reap the results in our Program.

Helping a man or woman to organize and form the right attitudes today may be helping him to become an effective citizen of America tomorrow. These are great hours for America. Global obligations have been thrust upon us. Only stout hearted and dedicated citizens can meet these obligations. In times like these, the Men and Women of the military service of the United States must exemplify the highest personal honor and integrity.

INTRODUCTION

The enclosed series of guided discussions is offered as an aid to chaplains charged with conducting Character Education Discussions for Forces Afloat. It is felt that judicious use of these materials over a four-year period can help the chaplain contribute to the Character fitness of Fleet Personnel.

These materials are neither formally religious nor sectarian in nature. They are based upon moral and spiritual principles considered indispensable for true character and the only solid foundation for personal integrity in or out of the Navy.

The stress throughout is upon the meaning and significance of the human person and his personal responsibility in life. Whereas certain areas concern themselves specifically with the naval environment, others are more general. It is felt that the discussion leader must concern himself in these discussions with persons as such, which persons simply happen to be in a naval environment at a given time. Careful compliance has been observed in regard to the conclusions and principles affirmed by the Character Education Developmental Conference conducted 28 September to 2 October 1953, NTC, Bainbridge, Md. (Rf. Nav Pers 91962, pp. 183-185), and to the letter from the Chief of Chaplain's Office (Rf. EN4/P11-4/4 Pers-Ja-ral Ser T-907 of 25 Nov 1953) quoted in part as follows: "It is requested that the following concepts be given a reemphasis in your character guidance presentations.

1. Attempt to give the individual serviceman an understanding of and a living belief in our representative form of government.
2. Continue to stress the value and dignity of the individual.
3. Help to bring about the importance of the faith and trust which we Americans place in our fellow man.
4. Deal with some of the national and international problems and issues which may and do have impact on one's life and attitudes and conduct both at home and overseas.
5. Communism versus the free world concept and practical application of decency, integrity, fair play, the worth of the person and the rights assured the person by our form of government.
6. Give a sharp focus to:
 - a. The dignity of each person.
 - b. Respect for truth.
 - c. The fact that our society must be built upon a personal belief in Almighty God."

The intention of the indirect and "psychological" approach used generally in the twenty guided discussions (five per year over a period of four years) which follow is perhaps best explained by Alexander Pope's: "Men must be taught as if you taught them not, and things unknown proposed as things forgot."

The conclusions make no claim to answer all conceivable questions pertinent to the area under discussion. It is felt that the "genius" of the method used lies in its possibilities for referral, rather than in an effort to determine convictions definitively or move to immediate action. To provoke thought, to occasion mature self-analysis, to establish rapport of a nature which reveals the chaplain as interested, compassionate, accessible, to awaken or reawaken the realization that the most profound questions of life have vital personal significance and have their answers only in personal relationship with God: these are considered more than adequate as goals. However, it is of the utmost importance that the chaplain not merely conduct a discussion for the sake of discussion, but that the discussion be controlled and guided toward positive objectives. It is felt that there is grave difference between discussion and guided discussion; the latter is the intention of the Character Education materials which follow.

It is further respectfully submitted that men are "changed" morally and spiritually, are moved dynamically, by grace, not merely by human guidance or character programs in themselves. A most tragic error would be to anticipate a miraculous moral or spiritual renovation as a direct result of these discussions. Hence the stress upon "referral" as interpreted above.

Though the discussion leader is referred to NavPers 91962 for fuller treatment of teaching methods, his attention is invited here to two points specific to the use of the materials which follow. One: questions should always be directed first toward individuals, when propriety and discretion permit, then toward the group at large. The personalizing of the discussion in this fashion can be **essential** to its success and achievement. Two: the following materials have been tested in a limited fashion. The discussion leader may find that the discussions in many areas flow quite freely as written. In other areas it may be **essential** for him to supply adroit "ties" between paragraphs, or to use examples immediately available in his environment to provoke response and spontaneity.

The discussion leader may find appendix material, consisting largely of illustrations and anecdotes, useful. Obviously he may wish to use such in context other than that specifically suggested. What governing maxim could be more pertinent in this regard than: "If the shoe fits, wear it"?

These Discussions Are in No Wise Presented as a Panacea for Ills of Naval Personnel, Nor Yet as a Substitute for the Life of Prayer and the Work of Religion, Which, It Is Respectfully Submitted, Must Always Take Precedence as Essential. The Character Education Discussions Are Intended Simply as One of Many Tools the Chaplain May Find Helpful in His Work. The Fleet Level Character Education Program Purposes Merely To Reemphasize, and, Where Necessary, Reawaken Awareness of Basic Moral and Spiritual Values, Particularly as Operative Within Shipboard Life and in Matters of Special Import to Fleet Personnel (Forces Afloat). It Is Believed That This Program Can Assist in Inculcating or Reinculcating Principles Indispensable to Our Country and to the World at Large, the Principles of True Moral Strength. Neither the Discussions Nor the Overall Program Itself Is Intended as the Primary or Essential Work of Any Chaplain of Any Faith, Which Must Always Remain the Spiritual Task of Referral: Bringing Men to God and God to Men Through Religion. It Is Strongly Felt That Misinterpretation in This Regard Could Be Directly Contrary to the True Concept of the Naval Chaplaincy and Seriously Detrimental to the Cause of Religion.

It Is To Be Noted That These Discussions Constitute Only a Specific Phase of the Overall Character Education Program for the Fleet. No attempt is made here to describe other phases presently under advisement or development.

Some concluding remarks might well be made in anticipation of certain problems that may arise in regard to implementation of the Character Education Program on a fleet-wide basis, for all personnel afloat.

First, it is well to note that the highest echelons of responsibility, from the Defense Department through the Joint Chiefs of Staff, through the Chief of Naval Operations, through the Chief of Naval Personnel and the Commandant of the Marine Corps, though quite cognizant of both the extrinsic and the intrinsic problems involved, have apparently believed that **some** means must be employed, that is, that we have no real choice in the matter, if we would preserve in the Navy the very principles for which America exists and the safeguarding of which is a prime mission of the Navy. Though the implementing of BuPers Instructions 1743.2 through the group instruction proposed in these materials is not a panacea, as we have already observed, it is apparently considered to be a grave necessity by those primarily responsible for the effectiveness of the Navy's mission and for the well-being of naval personnel.

Secondly, the question is asked: "**Can** the program be carried out in all areas of forces afloat?" The observation should be made that the program, to a degree, HAS been carried out. At one time it was thought impossible to incorporate the program into recruit training; now it exists in full-fledged form in all recruit training. At one time it was thought impossible to incorporate the program into service schools; now, most service schools have the program. At sea, in such commands as DesLant, AirPac, FMF, ComMineLant and in innumerable other commands the program has been effected to some degree. Many problems still remain; nor are they ignored by those responsible for overall planning of the program. However, it is firmly believed that **INGENUITY** of planning, **CONVICTION** of individual type commanders and ship commands, and good shipboard **ORGANIZATION** are the keys to implementation in every situation. Experiments already conducted in various commands would seem to ratify this claim.

A third important observation is that several commands have submitted reports of improved disciplinary conditions, better morale, lessening of mast and court cases, improved moral "climate,"

decrease in flagrant immorality, after a period of experimentation with the Character Education Program. No attempt is made at this point to evaluate the validity of concluding that these improvements are a direct or indirect result of the group instructions. In fact, the strongest proponents of the Character Education Program are very much loathe to accept any type statistical evaluation, and issue grave warnings about unwarrantedly concluding either a direct or indirect correlation between such improvements and group instruction. However, the fact remains that several commands *have* submitted such reports, and though the nature of improvement cited is not considered the prime or direct objective of the Character Education Program, it is of course believed that such improvements are not only quite possible but definitely to be sought as extremely important, if secondary, objectives. This observation is made merely to point out that the program IS Navy related in many ways, not the least of which is its secondary potentiality for achieving better morale, an improved awareness of responsibility of the individual to the Navy and to America and the overall increased efficiency of every ship of the United States Navy, in accordance with the maxim of Admiral Mahan: "The Navy is only as good as the men in it."

A final word is offered to discussion leaders with reference to the use of the enclosed materials. The materials are not proposed as a means of stifling individual initiative, or thwarting individual ingenuity. However, the use of standardized materials, substantially as printed here, is a "must" for many obvious reasons, if philosophical and theological problems are not to be multiplied beyond any hope of ultimate good will and basic unanimity. Moreover, "Navy-wise," it must always be remembered that the Character Education Discussion leader is the direct representative of the Command, who, in turn, is representative, through the chain of command, of the Navy Department.

It Is Essential That The Discussion-leader Remain Strictly Within The Boundaries Of The "Playing Field" to avoid any possibility of misrepresenting the command, destroying good faith and good will, misleading personnel, or in any wise embarrassing the Naval Establishment. These boundaries are clearly defined in the enclosed materials endorsed by the Navy Department, materials carefully devised to avoid difficulties suggested above, so that discussion leaders who use them with integrity need have no fear of misrepresenting the command or embarrassing the Naval Establishment. It is sincerely believed that they can be equally free of fear of violating the principles of their own religion.

It is felt that proper and judicious use of the enclosed materials as they stand should be carefully adhered to, and that if such is the case, a worthy contribution can be made toward furthering the principles enunciated by the Commander in Chief of our Armed Forces and President of the United States, Dwight D. Eisenhower:

"No government can inoculate its people against the fatal materialism that plagues our age. Happily our people have always reserved their first allegiance to the kingdom of the spirit, which is the true source of that freedom we value above all material things . . . So long as action and aspiration humbly and earnestly seek favor in the sight of the Almighty, I can see no end to the road ahead for America and no human limit to the service we can perform."

OBSERVATIONS

The enclosed materials were compiled by two Navy Chaplains on active duty, LCDR Mark R. Thompson, CHC, USNR-R, and LTJG John J. O'Connor, CHC, USNR-R. These two chaplains worked under the supervision of CDR Walter S. Peck, Jr., CHC, USN, while attached to the Staff of the Commander of the Destroyer Force of the Atlantic Fleet, Admiral Robert Hartman, USN. However, this manual is not to be considered the work of any single chaplain, team of chaplains or line officer. The chaplains named have simply edited in guided-discussion form the cumulative concepts, suggestions, active program materials and myriads of similar contributions received from chaplains and line officers alike throughout the Naval Establishment. Consequently, the materials herein presented are in no wise claimed as original.

The above-named chaplains were assigned in September of 1953, by Rear Admiral Edward B. Harp, Jr., CHC, USN, Chief of Chaplains, to consider the Character Education needs of all Forces Afloat and to prepare such means of implementing the Character Education Program throughout the Fleet as they concluded to be feasible.

The team initiated its research by participating in a Character Education Developmental Conference conducted at NTC, Bainbridge, Md., 28 September to 2 October, 1953, under the chairmanship of CDR James W. Kelly, CHC, USN, Assistant to the Chief of Chaplains for Character Education. Affirmations of this Conference are outlined in NavPers 91962, pp. 183-185.

The team then began extensive "touring" of the Fleet, visiting Commanding and Executive Officers and other line officers, conferring with these, with chaplains, with enlisted men aboard ships of every type, in home ports and in foreign waters. Every effort was made to orient the projected program realistically, and to meet the needs of men at sea, in home and foreign ports, as they actually exist, not as academic or abstract theories or statistics.

The team then consulted a number of former Navy chaplains, many civilian clergymen, educators, church leaders, and individuals in similar categories. Equally considered were the innumerable outlines and materials actually in use submitted by many chaplains to the Chaplains Division. Due thought was given the Program as presented by the United States Army and the United States Air Force, to the Navy Programs existent in Recruit Training and in Service Schools, before the enclosed guided discussions were prepared.

A forthright appraisal of the situation at large, the repeated conferences noted above, close observation of operating conditions and actual experimentation have all contributed to the compiling of these materials and to the following conclusions pertinent both to the use of the materials and to the Character Education Program itself.

1. It is understandable that the Character Education Program may frequently be thought of merely as part of a "critical ministry," i. e., as an immediate attack against immediately pressing problems, such as the V. D. rate. The design and intention of the Character Education Program is very much broader than this, and of a long-range nature. With complete sympathy for the harassed chaplain trying sincerely to meet such critical needs, it must nonetheless be warned that considering and using the program merely in this fashion, as an answer to immediate shipboard problems or flagrant violations of morality, is exceedingly dangerous. The former, i. e., shipboard problems, is of a highly complex nature with many contributing factors. A Character Education Program is not a panacea for such. The latter, i. e., flagrant immorality, is an equally complex problem with certainly no immediate solution short of miracles of grace.

If chaplains deliberately or inadvertently use, or give the impression of using, the Character Education Program simply and directly as immediate antidotes for these various ills, the Program will be condemned by its very failure. Character Education is not administered as penicillin. The effects

immediately worked by penicillin may prove to be of questionable value in the long run. Chaplains can discredit the Character Education Program eventually by misuse of it immediately. Such misuse would be exemplified by the fact that many chaplains, pressed for time, might feel themselves unable to cover an entire series of discussions, and hence resort to selecting very narrowly from the material, using specifically only discussions of sex and marriage, or similar "critical" areas. Such an approach does not constitute a long-range Character Education Program. It is therefore highly advisable that all areas of discussion be included as listed in these materials, if in any way possible. The discussion areas are so contingent upon each other, and have been so constructed for a long-range objective, that the attempt to incorporate all of them, in their present order, into the Program of the individual ship-board chaplain, can prove much more fruitful than the isolated use in "critical" areas of discussion which may seem at a given time to meet more pressing needs and to have greater appeal to personnel.

2. The majority opinion of Navy chaplains consulted seems to be that guided discussion is the most feasible technique at the present time. At the same time, it is understood that many chaplains might "come by" the guided-discussion technique more naturally and easily than others, by virtue of natural gifts or specialized training. For this reason, among others, adequate material is enclosed for use in lecture form. Where the guided-discussion method is used, certain considerations become extremely important.

The guided-discussions in this manual are actual representations of experiments conducted with varied groups of naval personnel. The chaplain who studies these materials carefully before attempting to use them, should experience little difficulty in grasping the objectives, thought content, and particularly the "direction" deliberately evoked in each discussion. The chaplain can feel secure in knowing that the answers given to discussion questions are actual and typical answers given by men themselves; he can safely anticipate answers of a similar nature in many instances.

However, since every group differs, the chaplain may not receive "typical" answers, so that it is gravely important that he himself know the direction in which he wants the group thought to move, the objectives he wants achieved. His sincerity alone is not adequate. Incalculable harm can be done in a poorly guided discussion. Not only can it quickly degenerate into a "free-for-all," or a "gripe" session, but the entire group can be seriously misled by one member of the group whom the chaplain's lack of preparation and knowledge of his subject have left him unable to control and "use" for the good of the group. It is absolutely essential that the chaplain not only know the materials thoroughly, but that he revitalize his knowledge of the major tenets of the principal religious faiths and that he refurbish, if necessary, his understanding of basic philosophical principles, so that he can conduct a program on the basis of natural theology, avoid offending or misleading a man of a faith different from his own, and, above all, avoid discrediting religion in general, as he can do readily if unaware of the dangers and pitfalls in guided discussions.

Furthermore, the chaplain who congratulates himself on having "stirred up" a lively discussion must immediately ask himself if the discussion was potentially productive of real fruit. Discussion for discussion's sake can waste valuable time in a program where time is ordinarily at a premium. Hence great care must always be taken to encourage discussion along specific lines, guided and directed toward specific objectives.

3. A recognition of operating difficulties, heat below decks, storage problems, and similar circumstances, has suggested the advisability of preparing these materials that they may be used with or without motion pictures and similar audio-visual aids. Where feasible, the use of an effective motion picture or other aid is highly recommended, of course, as supplementing the guided discussions. To substitute films or other devices for the guided discussions, however, is considered to be most unwise, and, in the long run, completely ineffective, regardless of entertainment or interest value.

4. Since the series of guided discussions presented in this Manual is only one phase of the Character Education Program, which again is only one phase of the overall effort of the Chaplains Corps to assist the Navy Department in the accomplishment of the Instruction 1743.2, frequently referred to as "Protection of Moral Standards", Chaplains are urged to supplement these materials and the "formal" aspects of the Program with every reasonable means of creating a "moral" climate aboard ship. To assist chaplains in this endeavor, such supplementary material is under preparation as a manual of daily anecdotes with relatively subtle moral points. These latter can be delivered over the P. A. system, used in ship's

papers, and in similar ways. Likewise being prepared are standardized materials in the general areas of Character Education to be issued on "mats" for printing in ships' papers where desired. Under consideration is a series of motion pictures on foreign ports, giving cultural and historical background, points of interest, recreational and religious facilities, and so forth, with moral virtues of good behavior interwoven as part of overall, constructive planning for "good liberty".

5. Accompanying this Manual is a series of "give-away" cards, each containing a picture illustrative of the area of discussion, and remarks highlighting the salient points. It is felt that if each man is given such a card, proper to the particular discussion, and urged to save it or to send it home, not only will his interest be intensified, but it is conceivable that further discussion among shipmates may be aroused from time to time, long after the chaplain's public guided discussion has ended.

ACKNOWLEDGMENTS

These materials constitute the sixth "draft" prepared by the previously named chaplains. Preceding drafts were distributed to a large number of critics, including among others: District, Fleet, Force Chaplains, Chaplains operating at sea, particularly those of DesLant Commands, civilian churchmen and educators, line officers and similar authorities. The combined criticism from all such sources contributed in each instance to the destruction of one draft, the preparation of another. It is firmly believed that the present form of these materials is as acceptable to the wide area of use for which they are intended as the assigned chaplains have been able to make them. It is likewise believed that no fundamental principle of any religious faith has been violated, and that the materials contain no statements or trends of thought which should mislead men of any faith, or violate the integrity of the Navy Chaplaincy's "Cooperation Without Compromise".

It is impossible to thank adequately those "critics" enumerated above who not only analyzed the materials, but in many instances actually tested them under operating conditions. Every effort has been made to coordinate the materials with all criticisms. Where the very contradictory nature of the criticisms themselves prevented this, the particular criticism rejected was nonetheless given careful consideration and was gratefully appreciated.

Every effort has likewise been made to maintain the spirit of "fair usage" whenever source materials are used. It is believed that no rights have been violated. Should discrepancies exist, the Chief of Chaplains Office, United States Navy, will be more than glad to rectify any oversights of this nature that have been made. Since these discussions have not been formulated for commercial purposes, it is requested that any usage of this material outside the Military Establishment be cleared with the Chief of Chaplains, United States Navy, Washington 25, D. C. The appearance of various quotations in this manual, as well as the appearance of the content of the manual itself does not constitute any official endorsement or authoritative total agreement.

FOREWORD TO DISCUSSIONS

(The urgency of introducing each series of guided discussions, or, where circumstances might indicate the necessity, each individual guided discussion, with the following or similar remarks cannot be overstressed. Particularly important is the emphasizing of freedom of conscience. Not only must every Chaplain be mindful of the natural law and the established teachings of religion in this regard, but he must remain well aware that *BuPers Instruction 1743.2*, in determining that all personnel are to be reached by group instruction, makes deliberate and careful use of the phrase: "Consistent With the Religious Beliefs of the Individual Concerned.")

Such an Introduction as the Following Is Suggested as Consonant With the Concepts To Be Conveyed:

"This week (month, year, etc.) we are asking that you men join with us in a series of discussions concerning matters which we feel are extremely important. What we have to discuss concerns all of us, both while we are in the Navy and after we have returned to civilian life. These discussions are not conducted as 'lectures', in which we do all the talking, you do all the listening. We are sincerely interested in your opinions, rather than in mere agreement. We want you to feel 'free and easy', to comment at will, to ask questions, to agree or disagree, as you see fit, to express your own opinions honestly.

"It is particularly important that you realize that this is not a religious program; nor are these discussions intended in any way to substitute for religion. If any man feels qualms of conscience in this respect, however, he is urged to inform us privately of his feeling, that we may give the matter appropriate consideration and take appropriate action where indicated. No man should feel any sense of embarrassment or fear discrimination in any way, if he expresses his convictions in conscience in this regard."

***** NOTE *****

These guided discussions are not "tailored " for use at so many words per minute for a designated period of time that may be allotted the Chaplain for Character Education discussions. In accordance with time at his disposal, the spontaneity or enthusiasm of discussion, the nature of the group participating and similar factors, the Chaplain may have to select minimum sections of some areas judiciously to meet his needs, and omit others. It is felt much wiser to provide the Chaplain with "surplus" material for each area, rather than to give him a bare minimum which he might then have to amplify. Obviously the very nature of guided discussion is such that an area which at one time, or with one group, may seem filled with impossibly excessive material, may on another occasion, with another group, appear little more than adequate.

GUIDED DISCUSSION CONTENT

(Discussions have been prepared for use over a four year period at the rate of five discussions per year for all personnel afloat. Subject material is deliberately duplicated every other year, in great part, though in each instance attempt is made to approach the subject from a new viewpoint.)

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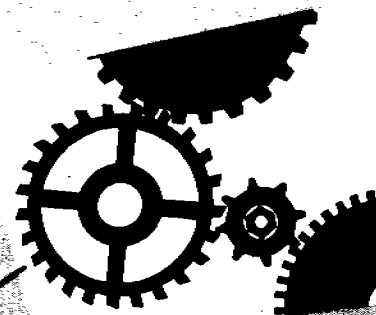
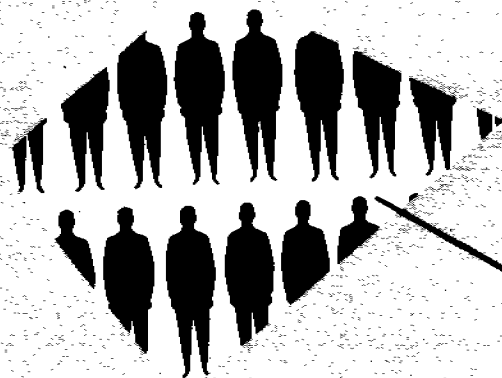
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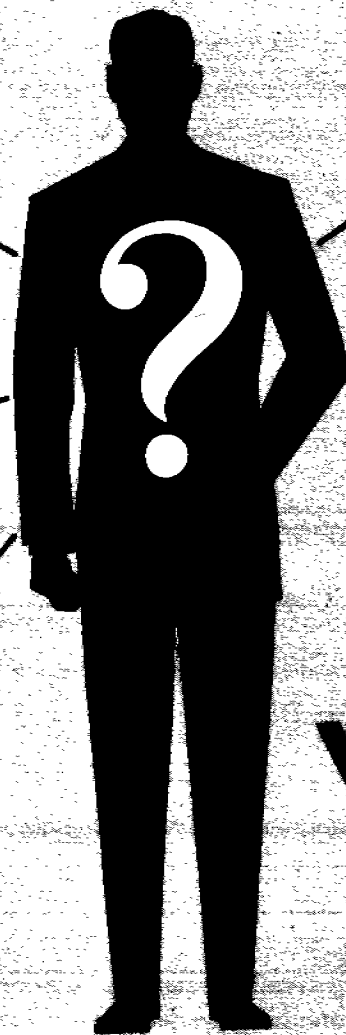
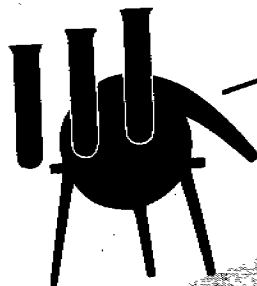
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87,902



**what good
are you ?**

I. WHAT GOOD ARE YOU?

(The Intrinsic Worth of the Human Person)

Objective: To illustrate both the intrinsic and the extrinsic worth of the individual human person. Considers inadequate evaluations of man and their historical and potential danger to the world and to America. Stresses man's intrinsic worth as a creature made in God's image and likeness, as noted by Founding Fathers. Discusses personal significance and practical applications of both valid and invalid concepts of the human person.

I. INTRODUCTION.

A. Illustrations of response to human need or suffering.

1. Reference to disaster of U. S. S. *Bennington* (CVA-20), 26 May 1954.

B. Why concern over fate of human beings?

1. Why blood-donors and volunteer workers?
2. Why not equate human beings with cattle?
3. What makes human beings important?
4. What good are we?

II. EVALUATION OF HUMAN BEINGS.

A. Evaluation of human beings dependent upon viewpoint.

1. "Chemical" answer.
2. "Efficiency" answer.
3. Usefulness to others as source of pleasure.
4. "Intrinsic worth" answer.

B. Evaluation depends not simply on what man does, but what he is.

1. If this principle is denied, "logical" consequences.

III. WHAT MAN IS.

A. Definition.

1. Man's intrinsic worth as creature made in God's image and as unique.
2. Official recognition of this worth by Declaration of Independence.

B. Denial of this definition.

1. Historical proofs of resulting chaos and tyranny.
2. Totalitarianism as beginning not in denial of God, but in denial of men—the major evidence of nature of God.

IV. PERSONAL SIGNIFICANCE AND PRACTICAL APPLICATIONS OF INDIVIDUAL WORTH.

INTRODUCTION—
THE BENNINGTON
INCIDENT

I. WHAT GOOD ARE YOU

Early in the morning of 26 May 1954 tragedy exploded aboard the U. S. S. *Bennington* CVA20. All of us here are familiar with at least the newspaper accounts of the disaster in which so many men were killed, so many critically burned and injured. The extraordinary was commonplace, heroism was taken for granted, as shipmates turned to, worked for hours in smoke-filled compartments, carrying bodies of dead and wounded into the open spaces. Self-sacrifice became the order of the day. No fanfare, no thanks was sought. With few exceptions, every man aboard was interested in one thing only: every other man aboard!

As news of the disaster sped through radio into homes of the nation, men and women of all ages, races, creeds wept and prayed and offered whatever they could by way of help and consolation. The streets of Quonset Point, the *Bennington's* home port, of nearby Newport, Providence and surrounding areas became jammed with people heading for the pier where the ship would dock and for the hospital to which victims were being flown. These were not thrill-seekers, curiosity-driven idlers. These were not merely the families and close friends of the men aboard the ship. These were simply people—all kinds of people, whose hearts were thrown wide open toward their fellow men in suffering. Blood donors were turned away by the score, because of a superabundance. Civilian doctors, clergymen, nurses' aids, volunteer workers of every sort worked hour after hour to care for the wounded, the dying, to console the families of the dead.

At the Newport Naval Hospital a whitehat was observed throughout the course of the entire day, far into the evening, working without a break in carrying out little tasks, menial jobs on the wards. Someone asked him that night how long he had been a corpsman stationed at the hospital. "Oh, I'm not a corpsman," he answered, "I'm a patient. I'm here to have half my lung removed. But if I can free some corpsmen who are trained to help these boys who are burned, then I'm tickled to do anything at all."

A Navy doctor who had returned the same morning from an extended tour in Korea was hurrying home on his first leave in months. Reaching Providence he switched on his car radio, heard the early reports of the disaster. Immediately he turned his car and headed for the hospital. The leave could wait.

No one could possibly list the thousands of similar deeds of kindness, of unselfishness performed on the fatal day of 26 May. No one but God could know the grief of thousands of people totally unassociated with the men of the *Bennington*, except as fellow human beings.

Why this concern? Why such self-sacrifice? Why the offers of so much help, the steady stream of blood donors, of volunteers of every type? Why such distress of so many human beings over what has happened to fellow human beings? It must be remembered that we are considering not merely spontaneous acts of heroism that might be passed off as reflex-actions of self-preservation, but deliberate, continued, tireless sacrifice, prayer, work.

It must also be remembered that similar situations have brought similar responses time after time, both in military and civilian life. This is no unique circumstance.

WHY SO MUCH
CONCERN FOR
HUMAN BEINGS?

What is there about human beings that makes them so important to others? **FOR US?**
Indeed, what is there about human beings that makes them important in themselves? What good are they? We here are human beings. What good are *we*?

Would the loss of a ship full of cattle cause such concern? Would the destruction of a costly cargo bring about the same response? What is the difference? What, actually, are we human beings worth?

(Chaplain Should Write Question on Board: *What Good Are You?* **WHAT GOOD ARE YOU?**
He Should Then Ask Question of Various Individuals: What Good Are You?
It Will Be Found That Most Answers Will Highlight Man's Usefulness or Worth as a Worker, as Capable of Producing, as Able to Afford Pleasure, Etc. The Objective of the Chaplain Is Ultimately to Elicit Answers Over and Above the Pragmatic, To Bring Forth Recognition of the Intrinsic Worth of Man as a Creature Unique and Individual, Made in God's Image. If Group Is Not Adequately Responsive, Chaplain May Use Following Paragraph to Achieve Result.)

(Innumerable answers might be given to the question: What Good Are You. **VIEWPOINT OF "CHEMISTS"**
The chemist might tell you that you are worth about \$1.76, at current prices. The figure is based on the fact that our bodies would boil down to enough fat for seven bars of soap, iron for a single nail, zinc to whitewash a chicken coop, sulphur to deflea a dog, phosphorous to make twenty-four matches.)

(If Using This Illustration, Chaplain Should Be Writing Figures on Board.)

(The efficiency expert might measure our worth in terms of work produced per day, or work potential. He could measure us statistically in terms of horsepower. Friends, sweethearts, wives, parents or others might measure our worth in terms of the pleasure we give or can give them. Other similar methods of measurement might be conceived. In some way or other all such methods measure our worth in terms of *usefulness* to others. Is this, then, the total answer? Is this the measuring rod of our worth? Does this completely answer the question: What Good Are We?) **OTHER VIEW-POINTS**

(Having Temporarily "Accepted" Concept of Pragmatic Worth, Chaplain Should Now Probe for Intrinsic Worth, by Combined Question-Statement Approach.)

If this be the total answer, that is, that our worth is in proportion to our usefulness to others, then is it not conceivable that often enough a dog might be worth more than a man, a machine worth far more than a human being? **OUR WORTH—STRICTLY UTILITARIAN?**

(Elicit Examples.)

Obviously are there not circumstances in which it would be much more useful to us to have a cow or a horse handy than a fellow human being? Quite frequently would not an automobile or a typewriter or a 30mm gun be a much handier thing to have around than other men? **RESULTS OF THIS BELIEF**

Let us adopt such thinking for a moment. Let us completely "buy" the theory that a human being is to be measured in terms of his usefulness to others: to his family, to his friends, to society, to the country. Let us presume for the moment that a man is worth only what he is capable of producing, whether it be television sets, great paintings, poetry, literature, music, the laying of bricks, or what have you.

Then would it not seem that logic and honesty demand that we follow through with certain conclusions? For instance, what would you have to say about the Nazi attempt to destroy the Jews?

(By Questioning, the Chaplain May Point Out Idea That, According to the Nazis, the Jews Were Not Productive, Were Not Useful to the Nazi Society, Hence, Pragmatically, Were "Justifiably" Attacked.)

What is your opinion of the practice of abandoning infants to die, on the grounds that they cannot work, and simply eat food that could feed those who *can* work?

(Chaplain Should Not Take Answers for Granted, but Should Definitely Elicit Answers to These Questions.)

What would you say if the Government decided that we should kill off all feeble-minded, cancer-ridden, "hopeless" invalids, all those over eighty years of age, in other words, everyone who is apparently filling no useful purpose, producing nothing?

(Chaplain Can Here Point Out That Such Must Be the Logical Conclusion of Measuring Human Beings in Terms of Usefulness to Others, or of Work Produced or Able To Be Produced.)

Yet do we not immediately recognize that such conclusions are completely foreign to our way of life, to our concepts of right and wrong, to our ideals? Do not those with even the most meager religious understanding further recognize such conclusions as directly contradictory to divine teachings?

Do you think that the multitudes of people concerned about the disaster of 26 May were thinking simply in terms of the usefulness of the men killed and injured, merely in terms of the work such men could no longer produce?

INTRINSIC WORTH

Factually, are we human beings to be measured simply by what we can *do*, or by what we *are*? What are we, really? What else can you say about human beings and our worth?

Granted that many definitions of human beings have been given and many could be given, what is the traditional understanding of man on the part of both Jews and Christians, particularly those familiar with the Bible?

"IN GOD'S
IMAGE"

(It Will Be Found That Someone Will Express a Definition Based on Genesis: A Creature Made in God's Image.)

"UNIQUE"

Man is a being unique and individual, made by God in God's own image.

Indeed, is not this concept of man the very basis of democracy? What are the words of the Declaration of Independence?

"EQUAL"

(Elicit: We Hold These Truths To Be Self-Evident, That All Men Are Created Equal; That They Are Endowed by Their Creator With Certain Unalienable Rights; That Among These Rights Are Life, Liberty, and the Pursuit of Happiness.)

Obviously, our Founding Fathers were well aware of the source of our worth as human beings. Abe Lincoln put it very well when he said about the writers of the Declaration: "This was their lofty and wise and noble understanding of the justice of the Creator to His creatures, to the whole great family of man. In their enlightened belief, *Nothing stamped with the Divine Image and likeness* was sent into the world to be trodden on and degraded, and imbruted by its fellows."

What is one of the principles we make so much of in America?

(Several Answers May Come Forth; Equality Will Be Among Them. Write on Board.)

Equality! If we are measured entirely by our usefulness, by our productivity, then on what can we possibly base our concept of equality, of equal rights?

Obviously can not some men work harder, produce more than others? Do not some have greater talents? Are not some more useful? What about the relative usefulness of black men as against yellow or red or white, of Jew and Catholic, against Protestant and Mohammedan, believer and unbeliever? Must we not think logically in terms of survival of the fittest—with the strongest man winning? If today I am judged useful to those in power, may I not be judged useless tomorrow? What action becomes the only obvious and logical one? ¹

(Though These Are Primarily Rhetorical Questions, Acknowledgment or Disagreement From the Group Might Well Be Sought for Psychological Value.)

Now some of us here may feel that all of this business is just so much theorizing; a complete waste of time in discussion of matters of no importance, and certainly of no pertinence to our own lives. Is this true? Is this or is it not an important issue?

(Elicit Comments.)

If important, why?

(Comments. Objective Is as Given Below. Chaplain May Find Substance of Following Paragraphs Helpful.)

(Do we not live in a world in which these are the very issues on which we stake our lives? Why have we fought and died throughout the world? Why have thousands of Americans drenched so much foreign soil with their blood, poured out their blood in foreign waters? Why, except for our passionate belief in the worth of every single human being in God's sight? Is this not at least what we *claim* as our motive?

Have we fought and died, sacrificed so tremendously because of our belief that man is worth so much to society *only* in terms of his ability to work, to produce? If we have, then have we not fought and killed people who have believed and taught and applied this very same doctrine?)

A handful of years ago we fought Nazism. What did the Nazis teach and practice?

(Elicit Description.)

The cost of our fight was frightfully high. Why were we fighting?

(Supposedly, over and above economic issues, it was because of our violent concern over the human beings who were destroyed, tortured, imprisoned, enslaved. Why would we be concerned, if it can be argued as we noted earlier that the Nazis were able to speed up production, accomplish what they considered useful for Germany by destroying those who were considered useless or stumbling-blocks? Why not go along with Hitler's idea of the human being? Do you remember what he said? "To the Christian doctrine of the infinite significance of the human soul and of personal responsibility I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the human being." If the human person is to be measured only in terms of his work potential, or usefulness, then what is essentially wrong with the statement of Hitler's right hand man, Goebbels: "I have learned to despise the human being from the bottom of my soul. He makes me sick in the stomach"?)

Back for a moment to the all-important notion of equality, of equal rights that we consider such a major issue in America. Do we not tell the world that our nation is rooted in the principle of liberty and justice for all? Do we not take completely for granted the concept in the Declaration of Independence that all men are created equal, that all men have *received from their Creator*—not

IMPORTANCE OF
TRUE EVALUA-
TION

WHY AN
IMPORTANT
CONSIDERATION?

BECAUSE OF OUR
BELIEF CONCERN-
ING WHAT MAN
IS

EQUAL RIGHTS
FROM GOD

¹ Footnotes in Appendix, page 189.

from society, or the state, or anyone else—certain equal rights that no one can take from them, society, the state, or anyone else? We have seen that we could not possibly argue that all men are entitled to equal rights if all men are not of equal worth, and that if we measure men *simply* in terms of usefulness, obviously we are not all of equal worth. A further point needs examining. If we are measured solely in terms of work potential, or usefulness in some way, then who is to do the measuring?

(Elicit Answers, Which Will Summarize to “Some Human Being or Group of Human Beings.”)

NOT STATE

If, then, some human being or group of human beings, called society, or the state, or anything else, is to do the measuring of our worth, does it not become the right and duty of this same authority to dole out rights and privileges to us according to our worth in their eyes, or according to their standards? “The State giveth and the State taketh away, Blessed be the name of the State!” Or, as we find in the summary of a Nazi manual written for the use of students: “Life being given, and sufficiently continued, is not a personal possession, but belongs to the State and the ‘race’”.

Can you see why such a measuring rod—one that measures men *solely* in terms of productibility or usefulness—is so dangerous? Can you understand why the Declaration upholds the principle that it is God who has measured our worth, God who has determined our equality as human beings, God who has given us certain equal rights accordingly? Can you see why the philosopher (Nietzsche) who was the prophet of all forms of Totalitarianism proclaimed: “The equality of souls before God, this lie . . . this is Christian dynamite”?³ Certainly it is dynamite—it completely explodes all the false theories of man as the servant of the state, man as worth only what he can produce, man measured entirely in terms of usefulness to others.

Let us move on. Is it not an easy error to believe that since Nazism was conquered in WWII the principles basic to it were destroyed? Yet where today has a denial of the importance of the individual person proved disastrous, brought about so much suffering and tragedy?

(Comments Relative to Communism Will Come Forth.)

Do you remember Karl Marx, father of Communism? Marx stated bluntly that democracy is founded on the principle of the “sovereign worth of a person.” “This in its turn,” he noted, “is based upon a postulate, *a dream and an illusion* of Christianity, namely, that every man has an immortal soul.” He tells us further, quite simply: “I contend . . . that an individual has no value whatever unless he is a member of the revolutionary class. Only the class has rights.”

TOTALITARIANISM
VS. THE
INDIVIDUAL

Is this not so with every form of so-called totalitarianism? Does not each one begin and end with a denial of the importance and worth of the human person except as useful to society? Fascism proclaimed: “Society is the end, individuals only the means and the instruments.” Japanese Imperialism stated: “The individual is not an entity but depends upon the whole, arising from and kept in being by the State.”

What has been the practical result of these doctrines, each of which was claimed to be the key to real freedom, real equality? Is not the story a tragedy, written in blood, in suffering, in the choking out of freedom, in the grey strokes of prison bars, in the grim caverns of concentration camps, in the vapor of gas chambers? An iron curtain has fallen over half the world, to shut out from that half the only hope of real freedom, of liberty, of justice, of equality for all: belief in the worth of the human person under God.

Why our concern? Why is it important that we remind ourselves that these are the real issues at stake in the world today? Why must we stress so carefully the fact that either a man is a man, a person of dignity, of nobility, a creature of God, made in God's own image, a being of priceless value, whether he be an infant in the womb, or an arthritic-ridden, crippled-up old man, whether he be musician or ditch-digger, seaman deuce or admiral, philosopher or imbecile, yellow or black or red or white, Jew or Protestant or Catholic or unbeliever—or he is a baboon, a machine, a faceless, heartless, soulless, meaningless number? Why are we so much concerned that either man has certain unalienable rights of life, liberty, pursuit of happiness given him by God who made him, or that he is a mere tool in the hands of the State, completely subject to the doctrine: "Bread is a political weapon: only those who think our way can eat"?

THE REAL WORLD
ISSUE

(Elicit the "Why" Which in Great Part Will Simply Summarize Principles Enunciated Throughout Entire Discussion, i. e., Results of Fallacious Concepts of Man in Totalitarian Countries, What Could Happen Here, etc.)

Do you think that any of the things that have happened in totalitarian countries could happen here in America? If so, how?

(Elicit Discussion: If not Adequately Forthcoming, Following Paragraph May Be Helpful.)

(Certainly these things can happen here. Can they not happen whenever we become so caught up in the wheels of production, of material progress, so much impressed with the very machinery we have created, so awe-inspired by such things as the "mechanical brain", so concerned with things of the body, that we ignore the things of the soul? Can this not happen whenever man becomes simply a number, or a mere timeclock card in industry, or when we measure his worth solely by his health, his money, his talents, the size of his home, the kind of car he drives, his usefulness to his family, friends, society? These things *can* happen here. Have they happened here?)

SYMPTOMS IN
AMERICA

(Chaplain May Elicit Examples if Desired: Possible Dangers in Government Controls, Highly Mechanized Form of Industry, Depersonalization of Relations Between Employer and Employee—Witness Very Use of Terms "Capital and Labor"—Certain Trends in Law and in Education, Open and Subtle Forms of Racial Prejudice Based on Deep-Rooted Feelings of Superiority of White Man Over Someone a "Bit Less Human," etc.)

Is the measuring rod of usefulness or productibility, while it has its lawful place, the official and total measuring rod of worth in our democracy; is it the only real measuring rod used by Americans at large? It can become such. But will it so long as we recognize the dangers and the possibilities, and act accordingly? Our response to a Bennington disaster or to any other human tragedy is living witness to our basic belief in the worth of human beings. Such is our Jewish-Christian heritage. Is it not gravely important to preserve this heritage at any cost?

OUR JEWISH-
CHRISTIAN HERI-
TAGE VITAL

Again we must move on. Once we recognize fully the importance, the real worth of the individual human person, do we not discover the real basis for what we might call "interresponsibility"? Does not our responsibility toward the State, toward Society, toward the Navy, in great part, arise from the fact that all of these are groups of human persons banded together, among other

MEANING OF
INDIVIDUAL IS
BASIS OF OUR
"INTERRESPO-
NSIBILITY"

reasons, to protect, to further, the rights and privileges of human persons, not as masses, but as individuals? Does our responsibility toward our fellow-man arise from some vague political philosophy; some concept of the "masses of humanity"? What, indeed, makes us different from pigs, or cows, or dogs?

(Elicit Answers: Among Other Responses Will Be Given Reason and Will, Freedom To Choose, Underline This Latter.)

As Bishop Sheen has pointed out, pigs pushing each other around at a trough do not say to each other: "Wait your turn." One French poodle does not say to another French poodle, "You wouldn't want me to treat *you* that way." One porpoise does not say "pardon me" to another porpoise if he lands on the back of the other porpoise after they have been flinging themselves in and out of the ocean. Did anyone present ever hear a couple of mackerel arguing: "You take the bait; no, you take it; no, you take it"?

But we human beings do think along such lines, do make voluntary choices in our relations with each other, do decide to help each other, to serve each other, or not to.

Is this not basically by virtue of an awareness of others, as we have discussed before; a realization that others are people, individual human persons with God-given rights and privileges; a realization that they want to be treated with decent consideration, whether they are Boots or Admirals, truck drivers or senators? Are we not all people? Do we not all have feelings? Do we not all like to be treated as though we were important, because underneath, we all feel that we *are* important?

What is the reason why so little work is produced aboard some ships?

(Elicit Answers: In Some Way Idea Will Come Forth That "No One Cares What an Individual Does." "Why Should I Do Anything? Nobody Takes Any Note of It.")

There has been much talk in the Navy about teamwork. Do you feel that the basis of teamwork is always recognized? That is, do you think that either officers or men involved always realize fully the importance of recognizing the individual as an individual, not simply as a "warm body"?

What is one of the primary things disliked by men in Boot Camp? What did the majority of men dislike most?

(Answers Will Highlight Idea of "Herding Together, Being Treated Too Impersonally, Being Made To Feel Unimportant.")

Must Americans not remember, in or out of the Navy, that the group, the community, the Navy, the State exists for the individual, not vice versa, and that cooperation, community effort, teamwork are important, not simply that the Navy or the country as such may profit, but that the individuals in the Navy and the country eventually may profit as well? Must not the idea of "the greatest good for the greatest number" be very carefully interpreted?

On the other hand, is it sufficient that we individuals are recognized as important by *others*?

(Answers Will Probably Note That We Must Recognize Importance of Others as Well. Attempt To Bring Forth Further Idea of Recognition of Self-Importance.)

Is it not tremendously urgent that we as individuals recognize our own individual importance, the importance of everything we think, or say or do? Do we not too often have the idea that we do not really matter, we are not important, we are only "small fry;" what we do or do not do makes little difference to anyone? ⁴

HUMAN WORTH
AND NAVY
PROBLEMS

RECOGNIZING
IMPORTANCE OF
OTHERS

RECOGNIZING
THAT "I DO
COUNT"

Now is not this sort of thinking a grave mistake? Why? Do you think what you say or think or do is important? In what way?

(Chaplain May Elicit Entire Content of Following Paragraphs by Question-Answer Discussion. Questions Should First Be Asked of Specific Individuals, Then of Group at Large. If Response Is Inadequate, or It Is Desired to Express Following Ideas Briefly, Chaplain May Find Substance of Following Paragraphs Helpful.)

(Have not the most important things ever done in the world, things that have completely changed the course of history, been done by individuals, little people who might have seemed to be nobodies? How about the Hitler we have discussed? Did he not affect the lives of millions of people, change the course of history, cause the whole map of the world to be remade? How did Hitler start out?)

(As a Paperhanger!)

(Should we ever think for a moment that anything we say or think or do does not matter? Can not every thought, word, or action of ours affect the rights, the lives of others? Might not one careless word of ours encourage someone to do something he may regret the rest of his life? We may never even know what we have done, but may we not be in great part responsible? For example, how about stories and jokes about sex that are passed around? A group of men are talking. Someone starts reciting his accomplishments with women. Actually, in many cases, he may or may not have had these experiences himself, but he gives them off as though he is the long lost gift to women—sex in uniform. One of the men listening has never had anything to do with women in the way described. He might have gone through life clean, until he heard this story. The man “giving off” has had the privilege of giving another man ideas, of starting his imagination working overtime. Who knows what sex-sins this second man may commit from that day onward, thanks to the so-called “funny” stories, or descriptions? Who knows what trouble he may get into, what women he may involve? Is this unimportant?

UNCONSCIOUS
INFLUENCE

How about the “big shot” who insists that someone else get drunk with him. Is his action unimportant? Suppose a man on an AO or an AE wants a cigarette—must smoke here and now, regardless of where he is. Is his action unimportant? Suppose the man on midwatch, on the port bridge, relaxes and drowzes, considering himself unimportant? What if the man with a chipping and painting job to do does it sloppily, so that it rusts through quickly, because he thinks his job unimportant? What of the man who uses foul and obscene language in public places, staggers through the streets of town in a Navy uniform, because he thinks of himself as unidentified and unimportant—is his conduct important, to his shipmates, to the Navy, to America itself, particularly if such things take place in a foreign port?)

As we desire recognition of our importance from others, so are we not responsible as important in our obligation toward others? Is it not by such mutual recognition that the freedom of free men is preserved?

Such was certainly the conviction of Marine Corporal Duane Dewey one April night in Korea. The Marines were under heavy attack near Panmunjom. In one of E Company's machine gun emplacements, Corporal Dewey and his assistant gunner lay on the ground wounded. A Navy hospitalman was giving them aid. Out of the darkness lobbed a live Red grenade. Although he was already seriously wounded and in intense pain, Dewey pulled the hospitalman to the ground, shouted a warning to the other marine, and threw himself over the

grenade. "I've got it in my hip pocket, Doc," he yelled. Then it exploded. By smothering the blast with his own body, Dewey had saved the lives of the others.

Dewey was only a little man, a nobody. But he recognized a tremendous truth that all the dictators of the world have tried to crush: the truth of the priceless value of the human person, the unique creature whose worth can never be measured simply by what he can do, how he can work, how much he can produce, how useful he is to others, but only by what he *is*, an image of God.

**THE
YOU
IN THE
U.S.A.**



... AND YOUR RESPONSIBILITY

II. THE YOU IN THE U. S. A.

(Why We Are Here: Personal Responsibility to Country)

Objectives: To illustrate why it is necessary to maintain armed forces and why each individual man is integral to the armed forces. Emphasizes position of individual in relation to world situation, the need to preserve true principles of government and to safeguard the tenets enunciated in the Declaration of Independence. Stress is upon worth of individual and moral responsibility in its true sense, and upon the significance of the task of the individual person.

I. INTRODUCTION.

A. Questions why we are here (in Navy).

1. Some want to be here.
 - a. For job or career opportunities, etc.
2. Majority here because we must be.
 - a. Draft.
 - b. Get military service finished, etc.

II. WHY MUST WE BE HERE?

A. Defense against Communism.

1. Why is defense necessary?
 - a. Threat of military power.
 - b. Threat of idealistic power.

B. We have helped put Communism where it is.

1. Defects in Western World.
 - a. Economic.
 - b. Moral.
 - c. Deemphasis of dignity and worth of human person.

C. Our responsibility to other nations.

1. Aiding and protecting the oppressed.
2. Sharing our beliefs, ideals, culture, values.

III. WHAT HAS THIS TO DO WITH *My* BEING HERE?

A. If not I, who?

1. Price of my freedom.
2. This is my war; I have helped start it by being what I am and doing what I have done.
3. If I do not serve, who will replace me?

IV. SIGNIFICANCE OF MY PERSONAL PRESENCE.

II. THE YOU IN THE U. S. A.

Intro: (Chaplain Begins Immediately With Question Directed at Various Individuals Selected at Random in Various Sections of Group.)

WHY ARE WE
HERE?

What are you doing here? Why are *you* here?

(Slight Initial Confusion May Be Met by Question. Men May Ask What Chaplain Means. Insist That Confusion Be Resolved by Group Itself.)

(Go On With Further Questions as Noted.)

SOME WANT TO
BE

How many of you are in the Navy because you personally want to be? Let us have a show of hands.

(It Is To Be Expected That a Few May Raise Hands. Write *Want* on Board, and Tally Figure Beneath It.)

Now then, if so few are here because they personally want to be here, whether it be for schooling, travel, pay or what have you, then why are the others here? Let us have some further answers.

(Several Answers Will Be Such as: Get It Over With, Navy Sold Me a "Bill of Goods," etc.)

OTHERS MUST BE

Apparently a sizable number do not really want to be in the Navy, would definitely prefer being elsewhere, or in some other job. This would mean that a large number here are in the Navy because we must be; in a sense, we cannot help it.

BUT, WHY?

Let us analyze this. Why is it so? Why must you and I be here? Why must more than three million others like us be in the Armed Forces at this moment? We are ordinary citizens, ordinary American people. We are not basically a military people. Why should we not be able to finish school, plan our own lives, without having to include military service in our plans? Why should we be expected to go where we do not want to go, do a lot of things we do not want to do, take orders all day from so many people, do a number of things that seem to make no sense whatever, and so forth? What answers can we give to the question: Why must we be here?

WORLD CONDI-
TIONS

(Answers Point Up Conditions of World at Large, Ordinarily Centering Upon Communism.)

Most of these answers come out to pretty much the same thing, do they not . . . the condition of the world at large? Suppose we explore a bit. How many wars has the United States been engaged in during the past 40 years? (Three) How many men would you calculate have been killed, wounded? ⁵

(Chaplain Should Write Answers on Board.)

Has not each war been closer to the war before, and each war worse? War is not the glory road it looks like in the "movies". Is it not, all too often, a dirty, filthy affair, as some of you already realize?

But must we not face facts? Roughly speaking, how would you say the military forces in the world line up today? **THE MILITARY LINEUP**

Notice the position of the United States in this lineup. Adding up a few of the countries that could attack us, do we not come up against staggering odds? What is the answer? How many advocate that we decrease our armed power? How many here feel that we should sink our ships, destroy our planes, go back to civilian life and refuse to shoulder guns? What do you think would happen?

(Obvious Comments Will Come Forth.)

Certainly no chaplain is attempting to sell military training. No thinking human being believes that military might can cure the world's ills. But presently does it not seem to be one important phase of the answer to possible enemy attack?

What do you think of the theory of isolationism? Do you think it is possible in today's world to isolate ourselves from the rest of the world, to lock our own doors, and shut out the remainder of the world?

(Elicit Comment.)

For a moment, let us look at a map, and talk only in terms of self-interest. **GLOBAL STRATEGY**

(Vulnerability of United States, Geographically Speaking, Can Be Well Illustrated by Use of Air Force Map Localizing U. S. as Center.)

(Chaplain May Well Ask Individuals in Group: "Where Are You From? What Is Your Home State? What Is Your State Known For? What, in Your State, Would Interest an Enemy Power? This Questioning Personalizes Interest.)

Obviously, the material resources of the United States would make prize targets of conquest, but would the obtaining of our material possessions be the only, or even the chief, reason why an enemy country might attack us? Is there any more important reason why certain countries are lined up against us, provide a constant threat to us? **THREAT OF MATERIAL CONQUEST**

(Answers Will Roughly Describe Fact That Totalitarian Nations Recognize That Our American Ideals, Our Sense of True Freedom, Our Basic Concepts of the Rights of the Individual Under God, Our Understanding of Equality, Are a Constant Threat by Contrast to Their Own Position.) **THREAT OF IDEOLOGICAL CONQUEST**

It is quite plain, is it not, that if the ideals of truth and morality, of the worth of the human person, the individual, of our dependence on God as the source of our rights—if these principles are upheld and practiced, the triumph of Communism, Nazism, Fascism or any other form of totalitarianism becomes impossible.

Is this not why, believing in Communism with a fierce passion, with a flaming faith, the Communist will sacrifice everything—his family, his security, his life, to destroy the very foundations on which we build our way of life?

Do you think Communism has any real designs on America or do you think this is just an "Old Wives Tale"? Do you think Communism and Democracy can actually survive side by side in the world?

(Comments Will Reveal That Most Men Have Some Awareness of the Reality of Communist Danger.)

While we are on the subject, let us further the question. Suppose Communism or other such "Isms" **are** a real threat to our form of government; what about it? How would the objectives and ideals of Communism parallel those of democracy?

COMPARISON OF DEMOCRACY WITH COMMUNISM

(Chaplain May Well Place Two Columns on Board, Under Headings Democracy/Communism.)

Let us first list some of the basic principles and ideals protected by democracy.
In America what do we have to say about each of these principles? Under
Communism what is taught about each of these principles?

(Chaplain Elicits Comments, Then Writes Capsulized Form Beside
Each Principle on Board. Frequent References to *What Good Are You,*
Will Serve To Guide the Discussion Toward Ideals To Be Highlighted.)

<i>Democracy</i>	<i>Communism</i>
Government: of, by, for people. Consent of the governed, free election.	Government: by power, police state. "Dictatorship means etc." ⁷
Liberty: Four Freedoms—Religion, Assembly, Speech, Redress.	Liberty: "Only those who think our way can eat."
Moral Code: Natural Law, Ten Commandments, Conscience. ⁸	Moral Code: "A morality taken from outside human society is a fraud." LENIN. ⁹
Equality: Based on worth of individual person, uniqueness, image of God.	Equality: reduce all to one class, equality of the worker, the proletariat. MARX. ¹⁰
Source of rights: Unalienable, "endowed by their Creator."	Source of rights: The State.
Divine Providence: Declaration of Independence, "with a firm reliance on Divine Providence." Statements of Presidents. ¹¹	Divine Providence: "Religion is the opiate of the people." MARX.

As the Declaration of Independence recognizes, as every President of the United States has testified, these last points are the most important of all. Did not the Founding Fathers, not once, but four times, refer to our dependence upon God as the source and guardian of our rights as free men. Does anyone remember the rest of the phrase: "We hold these truths . . . ?"

(To be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these rights are life, liberty, and the pursuit of happiness.)

Is it clear why we insist with the Declaration that our rights come from God? Suppose God had not given us the right of life, liberty, the pursuit of happiness? What could we depend upon as being our very own and recognized by all as ours to further our life, foster our liberty, pursue happiness? Would anything you claim as yours, anything you ever hope to have, your home, your family, peace, security, freedom to work and play as you please, to worship, to gather as you please—would your right to these be truly guaranteed? If the State gives you your rights, can the State not take them away at will? Let us refer back to a statement made earlier in our discussions. It comes from the summary of a Nazi manual. "Life being given, and sufficiently continued, is not a personal possession, but belongs to the State and the 'race' . . . Women when their newborn babies are put into their arms must firmly contemplate the ultimate destruction of these infants. Babies of all nations are brought forth to kill each other periodically when mature."¹²

Let us move on. We have seen something of the threat Communism offers militarily to our material security. We have seen something of the threat it offers on the "idea" front.

EMPHASIS ON
RIGHTS COMING
FROM GOD

We have expressed our opinion that we cannot afford, even from a selfish viewpoint, to isolate ourselves from world problems. Is our own self-interest the entire measuring rod, or are there other things to consider?

(Elicit Comment. Men Will Reveal Recognition of Moral Responsibility to World at Large. Chaplain May Use Material of Following Paragraphs if Response to Questions Is Inadequate.)

(Are "selfish" reasons, self-defense, the whole story of why we are here? Is not equally important our moral responsibility to the rest of the world? Have we not cast our lot? We have united with other nations to defend for all the God-given rights we have discussed. We do not consider it our duty or our right to force our way of life on others, to impose democracy as a system of government on any nation. Have we not pledged, however, that we will lend our support, our strength, to oppressed peoples? Some men say: "I can understand why I have to serve *sometime*, but why overseas? Why get mixed up in other people's battles? Why not strengthen our own defenses and stay away from these foreign countries? Why not stay at home, and let dog eat dog?"

MORAL RESPONSIBILITY TO OTHER PEOPLES

Then where does the dog stop? After he has chewed apart and gobbled up everything around us, after he is strengthened by the resources and supplies of all the other countries, what chance have we? If we know that a group of thugs are terrorizing our neighborhood, breaking into house after house, do we simply lock the door and pull the covers over our heads? If we see a man sneaking up behind another man to stab him in the back, do we stand by and watch the murder?

Moreover, is there not an even much more important fact, namely, that if what we have in America is good and decent and just, we have a serious moral obligation, not to force it upon the rest of the world, but to make it available to them? Is not this particularly true of sharing with the rest of the world our moral beliefs, our principles of democracy?)¹³

WILLINGNESS TO SHARE BELIEFS AND PRINCIPLES

Again we move on, this time to the most important question of all. Suppose someone said to you: YOU are the one really responsible for Communism. YOU are the man at fault. YOUR country has a lot to answer for. What would you say? Where did the ideas of Communism originally come from? What has made the spread of Communism so easy?

(The philosophy, the economics, the disregard for the worth of the human being, the dignity of the individual person, the notion that man is not substantially different from a baboon, and that there is no such thing as a moral system stemming back to God . . . have all of these notions not come from the West? For us to say: "Well, those people behind the Iron Curtain brought these things on themselves—let them stew in their own blood"—is this not completely hypocritical? Is it not deceptively easy to sit in a warm, cozy, comfortable America and ignore completely our responsibility for Communism?

OUR RESPONSIBILITY FOR COMMUNISM

Is the way out, the compensation for our local, national and international guilt as a nation so easy that we can merely say we "had" to do it, we were forced into it, we could not help ourselves; we were only acting in self-defense?

Moreover, as we have agreed that political, economic, military isolationism is impossible, so might it not be well for us to give some thought to the realization that spiritual isolationism is likewise impossible? What do we mean by this? Do you feel that our moral and spiritual life in America has anything to do with the condition of the world at large?)

(Elicit Discussion. If Response Is Inadequate, the Chaplain May Well Phrase Questions From the Paragraphs That Follow.)

SIGNS OF LACK OF SOCIAL CON- CERN, MORALITY, SPIRITUALITY

(Have we not too often, despite our great ideals, our magnificent principles, practiced exactly what Communism preaches, that morality is a matter of our own convenience? Have we not had our own oppressed poor, living in financial and economic slavery? Have we not had **actual** slavery? How about our profiteers, who have capitalized on war? What of our almost constant preoccupation with sex (witness our advertising, our literature, etc.), our practicing of all sorts of abuses in this regard? How about drunkenness in the country? What of the fact that while we pay lip service to religion, calling ourselves Christian or Jew, millions of us never see the inside of a church, and behave for all the world as though God were a pale, grey, vapory mist, of no real importance in our everyday lives? What story can we find in any day's newspaper in America? Murder, robberies, suicide. Has all of this no impact on the world?

Are we Americans not just a part of the human race, after all? Are we not not just one portion of the whole family that is mankind? If an appendix is diseased, does not the whole body get violently sick? If the appendix bursts because it is swollen with rotteness, does not the whole body die?

Is it correct to believe that we are spiritually or morally isolated from the rest of the world? Does not the same blood flow through us that flows through Russians and Turks, English and Spanish, and Indians and Chinese and Africans? If we corrupt that blood with immorality, if we taint it with rotteness in America or in foreign ports, if we infect it with moral and spiritual disease, do not both America and the whole world suffer?

What happens when a body dies in the desert and corrupts?)

(Answers Will Come Forth That Vultures Devour It.)

(The vultures come swooping down to devour it, to scavenge, to rid the world of the corruption, the decay. May not Communism be the scavenger, the vulture, sweeping down on a decaying corrupt civilization, to rid the world of its rotteness? Are we free of blame?)

If the world is in grave danger from Communism and other Isms, is it not in even greater danger from the root causes of this moral rotteness, injustice, sin—not someone else's sin, but ours, the sins of every officer and man in the Navy? An American sailor staggering down the streets of Naples; a bluejacket in a brothel in Trinidad; an officer trying to cheat a vendor in Izmir because the vendor is trying to cheat him; a seaman in the back seat of an automobile on a lonely road with a girl; an employer driving for every last ounce of work for starvation wages; the worker refusing to do an honest day's work, because of union protection; the frightful housing conditions many married men find when they try to bring their wives and children to a port, the exorbitant rents, and so on—are these not the real roots of the ills of the world?

Whose job is it but ours to correct these things, to clean up our own back yards, to make ourselves everything we should be, to conform to the true ideals of our nation, that we may help others to help themselves? Otherwise, are we not as the people who for years and years watched Noah build his ark and laughed at him—then drowned in the flood?)

So what has all this to do with us as individuals? Someone says: "Well, this is all well and good, but why me, why not some other citizen?" Does anyone want to answer the question?

(Comments Will Come Forth Evidencing Realization That Our Responsibilities in This Regard Cannot Long Be Left to Others. Soon We Would Run Out of "Others." It Is Our Country; We Profit By Its Freedom. We Must Pay the Price, Like It or Not.)

(Chaplain May Use Following Quotations With Profit.)

COMMUNISM A VULTURE OF JUDGMENT?

THE PERSONAL PRICE OF FREEDOM

(About this very matter Thomas Paine once stated: "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it **now**, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered . . . What we obtain too cheap, we estimate too lightly: it is dearness alone that gives everything its value. . . . and it would be strange indeed, if so celestial an article as FREEDOM should not be highly rated.")

(In many respects are we not in the position our patriots of the Revolution were in, fighting for survival itself? Is it not much the same as the position expressed by Patrick Henry? "Three millions of People, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, we shall not fight our battles alone. There is a just God who presides over the destinies of Nations, and who will raise up friends to fight our battles for us. The battle is not to the strong alone, it is to the vigilant, the active, the brave. Besides . . . it is too late to retire from the contest. There is no retreat but in submission and in slavery.")

There are some, of course, who can understand our needs when we are in the thick of actual combat. There are many of us willing to die, if need be, for America. Must we not realize that there are other sacrifices that must be made, smaller sacrifices, that are, in many ways, no less important? There is little glamour in chipping paint, in tying knots, running small boats, handing out APC's, banging on a typewriter. Many of us have jobs that seem completely insignificant. We are absolutely certain, in our own minds, that the country, the Navy, would get along beautifully without us. Is this not a mistake? If we are important in death, are we not important in life? Winning a peace, overthrowing tyranny, preserving liberty—are these not the important things, not necessarily dying on a battlefield or a battlewagon? If maintaining armed might can preserve peace: if we spend two, three, four years of our lives doing jobs that may seem completely useless, but thus prevent an actual shooting war, are we not paying a small price indeed? This is why we are here. The U. in the United States is **YOU**: You *are* indispensable.

(Chaplain May Profitably Amplify Above Conclusion by Questioning Specific Individuals About Their Particular Jobs and Discussing Exactly How These Jobs Fit Into the Overall Picture.)



ANIMAL

OR

PERSON ?

to you...

III. SHE LOVES ME—SHE LOVES ME NOT

(Responsibility in re: Sex and Marriage)

Objectives: To illustrate that sex is not to be adored as an entity in itself, but that it has final meaning only in relation to marriage. Discusses responsibility toward all women prior to marriage, and responsibility toward wife in marriage. Does not treat in detail of married life, sex or family living as such. Treats rather concepts of and attitudes toward women. Considers how 20th century has confused sex with love, and the irresponsible actions consequent to this confusion. Includes positive comments on beauty and sacredness of sex in true focus.

I. INTRODUCTION.

A. Music as a key to understanding a people.

1. Examples of other nations.
2. Examples in America.

II. MAIN THEME OF AMERICAN MUSIC.

A. Love.

1. Incomplete story given.

III. ESSENTIAL INGREDIENTS OF LOVE.

A. Listing of ingredients and characteristics of true love.

B. Considers "source" of such ingredients.

1. Not accidents.
2. Deliberate development.
 - a. Results of attitudes toward women.
 - b. Training and planning.
 - c. Analysis of what we bring into, not simply take from marriage.

IV. EXAMINATION OF DEVELOPMENT OF AFORESAID INGREDIENTS.

A. Attitudes toward women.

1. Women existing for men's pleasure.
2. The "unlawful" as equivalently "lawful" if "woman is willing".
 - a. Ignores moral and psychological damage done.
 - b. Presumes two wrongs make a right.
 - c. Assumes girl has sole responsibility.
 - d. Fails to recognize prostitute as human person.
3. Attempts to "dissect" life.

B. Training and planning.

1. Planning marriage as against being "caught" by marriage.
2. Passion as against mutual love and respect as basis.
3. Pre-marital relations as destructive of trust and respect.
 - a. Secrecy, guilt, cheapness.
 - b. Not a necessary or true test of sexual compatibility.

III. SHE LOVES ME, SHE LOVES ME NOT

MUSIC REVEALS A CULTURE

There are many ways in which the nature of a people can be expressed. There are many clues to a country's attitudes, its thinking, its culture. Architecture, painting, literature, fashions, advertising, church attendance and a variety of other aspects can give us a fair picture of what we call the "way of life" of the people of any particular nation. But possibly the one language that most quickly and clearly expresses the way people feel about any given subject is the language we call music. Many of us with little or no musical training can rather quickly classify a piece of music, when we hear it, as being German, or Italian, or Russian, or Chinese, or belonging to some other country. The man with musical training can identify practically any piece of music in relation to its country. Music is definitely expressive of a people and their feelings. Since this is so let us check our memories in regard to the "top ten" tunes on the Hit Parade in America today.

(Several Will Probably Have a Fair Idea of What These Are. List on Board.)

Very good. Now what is the main theme?

(For the Most Part Answers Will Include Love, Sex, Women, etc.)

AMERICAN MUSIC REVEALS MAIN THEME "LOVE"

Right. Now is not this true, not only of these ten songs, but of the greater number of all songs written in America? Apparently, if music expresses a national attitude, if music shows our feelings, we Americans are very much concerned about a thing we call love.

One further thing: Note that music does not tell us only what people think about, but tells us *how* they think about it. Of these ten tunes, or any others like them in America, what would you say is the main idea we express about love? What is the primary thing our songs sing about?

(Answers Will Include Sex, Happiness, Marriage, Desire, What a Man Wants in a Woman, or Vice Versa, Hope for Marriage, Happy Marriage, etc.)

EMPHASIZES WHAT WE WANT

Summarizing these various characteristics we note that our songs express above all the idea of desire: what a man wants in a woman, or what a woman wants in a man. Or we might call it "Satisfaction". Even the songs which tell us how broken-hearted a man is because his woman is dancing with someone else, or because he finds himself only a guest at her wedding, accent his desire, even if it is frustrated desire. Is this not merely another way of saying that the emphasis in our American love songs is on what we *want*: What we want in a girl, what we want her to be? What we want from her, what we want to gain in marriage, and so on? This brings us to our point: How many songs do you know that talk about what we *bring* to a romance, what we *give*, what we are willing to *sacrifice*, for this girl of our dreams? A few songs talk about willingness to make a carpet out of the stars, dashing back and forth across oceans in pursuit of the beloved, and so forth, but even these songs are comparatively few, and offer nothing concrete by way of real service—just fabulous ideas.

Now what does all this boil down to? What are we driving at? We are concerned with the idea that our music expresses a national attitude toward love. This attitude is an attitude of getting, of wanting, of being served by women, of satisfaction.

What do we want when we drive up to a gas station?

(Answers Will Include "Service.")

There is a strong tendency on the part of many of us to think of women in the same way, simply as a means of service, satisfaction of our desires, whether these desires are for sexual satisfaction, companionship, emotional outlet, or what have you. **"LOVE" AS "SERVICE"?**

Is this, then the entire story, "the glory" of love? Is this the meaning of love to you? **MEANING OF LOVE?**

What exactly is your idea of love? What are the essential ingredients?

(Questions Should Be Asked Personally of Specific Individuals, Then of Group at Large. Responses Will Include: Concern for Others, Attraction, "Please Me," "Helps Me," "Understands Me," Forgiveness, Trust, Faith, Emotions, Sex, Sacrifice, Understanding.)

Apparently the majority recognize that love is not merely a means of satisfaction of physical or emotional desires. Love is certainly not merely sex. However, even many well-meaning people who have written about love in marriage seem to feel that what is called "happiness in marriage" is the only thing we should strive for. They tell us how it can be achieved: how two people can learn to live together and obtain mutual physical and emotional satisfaction. Granted that happiness is extremely important, would you call it the most important thing about love? Or, to phrase the question differently: Is the happiness we receive the real measuring rod of our love for someone or some thing? Is there a more valid test, an "acid test" of real love that goes beyond even happiness?

(It Is Important That Chaplain Evoke Notion of Willingness to Sacrifice. An Immediate Illustration That Can Be Used Symbolizing Sacrifice as the Most Valid Sign of Love Is the Story of King Solomon and the Division of the Infant. The Story of King Solomon Can Probably and Preferably Be Elicited From Someone in Group. With Equal Merit Might One Quote "Greater Love Than This, No Man Has; That a Man Lay Down His Life for His Friends.")

Sacrifice! Is this not the real key, the most important thing about love, the acid test: willingness to sacrifice for the one loved? In some form or other does not the notion of sacrifice underlie many of the ingredients which you have maintained are essential to love, for example: forgiveness, concern for others, understanding? Would someone point out for us how such qualities as these are based upon willingness to sacrifice? **SACRIFICE A KEY TO LOVE**

(Elicit Comment.)

Now, accepting these ingredients you have listed as essential to real love, let us ask this further question: Are such qualities merely happy accidents? Are we just naturally concerned about others to a marked degree, have we all an outstanding quality of understanding, do we all spontaneously or very readily forgive? What about these elements, do they just *happen* to us, or must we *develop* them? Do we simply *find* them in love, or must we *prepare* ourselves to exercise them?

(Chaplain May Elicit Substance of Following Paragraphs, or Present It Directly.)

TRAINING IN SACRIFICE

(Ordinarily we work for others only as we are trained, or train ourselves. It is true that occasionally, on the spur of the moment, or prompted by some great and sudden urge or spirit of sacrifice, someone might perform some heroic act of service to others. But generally speaking, in ordinary everyday life, do we not act as we have trained? Is this not why we have "boot" camps? It is understood that a man will hardly know how to act as a sailor unless he has been given some training. Men do not automatically know how to act as an army, as a single unit serving a single purpose, without initial training and discipline. Why do we have Abandon Ship drills, Man Overboard drills, Battle Station drills, G. Q.? As a preparation for the real thing, as training against the day that we may have to abandon ship, pick up a man overboard, start shooting the guns in earnest.

IMPORTANCE OF TRAINING FOR MARRIAGE

(Now do you not feel that in much the same way, a great deal of married life depends on the way in which we prepare ourselves in advance, the way we train or are trained, the way we practice discipline in matters of love; above all, the attitude we take toward women before marriage? By this we do not mean simply the attitude we take toward the one woman we are going to marry, or have married, but the attitude we take toward all women. If we get into the habit of thinking of women, any woman, or all women, as creatures who exist simply to serve us, to give us satisfaction, to make us happy, to fulfill our desires, are we not going to carry this way of thinking into marriage? Consciously or unconsciously will a man not feel that the girl he has married is simply at his service? If she fails to serve as he thinks she should; if she does not dress as he wishes, does not listen to his advice, does not flatter him, does not take his abuse and bad temper, does not stand for his excessive drinking, he is disappointed, he is disgusted. So he begins to think his marriage is a failure. Then he either settles down to a lifetime of arguing and bickering, or sullenness and bad temper; or begins looking elsewhere for his pleasure; or gets a divorce. And all the while, is it his marriage that has failed, or he who has failed? Did he not fail even before he got married? Did he not fail in thinking that women are on earth simply and entirely to serve us, to be at our pleasure, our beck and call, to satisfy our every desire whenever we want them to? Obviously, we could say exactly the same things in reverse, of course . . . the attitude of many women toward men. This is by no means a one-sided fault. Examine the records of hundreds of divorce cases pleaded on grounds of incompatibility. Actually, both parties expected some service from the other that did not come through.)

What do you think some of the complaints of husbands and wives are toward each other?

(Elicit Responses, Then List Gallup Findings Below.)

GALLUP POLL

Let us take a look at the results of a Gallup Poll taken not too long ago to find the chief short-comings of wives and husbands in the estimation of their mates. We realize that a Gallup Poll is not infallible, but it is interesting.

Here are the ten things husbands said they dislike most in their wives.

(Write These on Board, Under Heading:)

Husbands dislike—

1. Nagging.
2. Extravagance.
3. Poor homemaker.
4. Too much drinking.
5. Gossiping.
6. Too bossy.
7. Selfishness.
8. Too many outside interests.
9. Personal carelessness and untidiness.
10. Interest in other men.

And here is what wives said they most disliked in their husbands.

(On Board Under Heading:)

Wives dislike—

1. Drinking.
2. Thoughtlessness, lack of consideration.
3. Selfishness.
4. Too domineering.
5. Waywardness.
6. Stinginess.
7. Lack of interest in the home.
8. Taking wife for granted.
9. Too much complaining.
10. Gambling and smoking.

Analyze these for yourself. Do they not all spell out pretty much the same thing? What a husband wants of his wife; what a wife wants of her husband? One is dissatisfied when the other fails to produce as desired. In each case would not the situation be quickly remedied if each party concerned himself or herself with what he or she should be giving, instead of what he or she should be getting? But because this fact is forgotten many people seem to think marriage itself is sufficient grounds for divorce! Now what we have said thus far has not been said in an effort to analyze completely the ingredients of a successful marriage, or to lay down a pat formula for living together in marriage, to discuss the purpose and meaning of marriage, or anything of the sort. We simply want to stress the idea that living together in marriage is greatly affected by the way we have lived prior to marriage, and the ideas we take into marriage are, in great part, those we have held before getting married.

This is particularly true of the attitude we have taken toward women. If we have trained ourselves to believe prior to marriage that every woman we meet, or any woman we meet, for that matter, is on earth simply for our pleasure, then shall we not in all likelihood eventually have that attitude toward our wife?

Now a number of objections may arise.

Some men have the extremely popular notion that many women *want* us to use them for our own pleasures, want to engage in various actions, get a "big kick" out of it themselves, and that since a girl must "be willing" to get herself "fouled up" before she does, we are perfectly justified in doing as we please. In other words the argument runs: "she knows what she's doing. She wants to have unlawful relations as much as I do, so whatever happens is her fault as much as it is mine—in fact, maybe more her fault than mine". Now does this really have anything to do with *your* guilt? Does the fact that *she* is willing mean

ATTITUDE IN
MARRIAGE
AFFECTED BY
PRE-MARITAL
ATTITUDES

ATTITUDE
TOWARD WOMEN

WANT US TO
"USE" THEM

that **you** are not doing something seriously wrong? What do you say about this?

(Elicit Comments, and Pursue Them With the Following and Similar Questions.)

Does her body really belong to her alone to do as she pleases with it, simply to serve herself, you, or any other human being as and when she pleases? Who, actually, has given her her body?

(Evoke Realization That a Woman's Body Belongs to God, Who Has Created It.)

For what purpose, or under what circumstances has God intended that a woman's body be used lawfully?

(Evoke Realization That Sexual Privileges Are Reserved for Use in Marriage.)

Has a girl or a woman any more right, really, to do whatever she wants with her body than she has to commit suicide?

(Initial Answers May Maintain That She Has. Pursuit of the Matter Through Questioning Will Elicit Realization That Both Sexual Abuse and Suicide Are Forbidden Because Contrary to Laws of the Same God.)

**TWO WRONGS
MAKE RIGHT?**

Secondly, do two wrongs ever make a right? Does her willingness to do wrong make you right?

Sometimes men will say: Well, she led me on, she got me "all shaken up." What do you say about this?

(Pursue Questioning Along Lines of: Did You Have To Go Out With This Particular Girl, Especially the Second Time? Did You Have To Park in a Car With Her? Did You Have To Engage in the Things That Added Up to Serious Trouble?)

Does it ever happen that two people simply walk up to each other and have intimate, unlawful relations?

(Answer Is Obvious. Elicit Fact That the Way Is Prepared by Touches, Conversations, Looks, and What Not.)

So a girl leads a man on? Or does he really lead himself on, taking all sorts of chances, playing with fire, then complaining the fire has burned him?

**WHO IS
RESPONSIBLE
FOR "TAKING
CHANCES"?**

Do not some men too often put themselves in the position of the first two of three bus drivers applying for a job? Each man was asked: "How safely could you drive a bus around a sharp mountain curve over a deep precipice? The first man said he could drive within a foot of the outer edge with no concern at all. The second man said he could do much better. He could drive the rim of the wheel half over the edge, with no trouble. The third man said: I don't know how close I could come to the edge, and I wouldn't try to find out. I'd keep as far away from it as I could." He got the job.

Or, when a man takes these chances, and "fools around", is he not somewhat like the Army officer in India who found a little lion cub, and took it back to his tent? He began to raise it as a pet, and all went well till one night he woke up in a cold sweat, with blood pouring down his face. The cub was just being playful, but almost overnight had turned into a real lion. Talons, or claws, had slid through, where there had been none before. The officer had to shoot the pet in a hurry. Often enough, suddenly and unexpectedly, does not what a man started out to do as something playful turn into a full fledged beast, and begin to tear to pieces both him and the girl?

Whether the girl be willing or not, the harm done may be completely beyond repair.

At the moment we are not talking about the professional prostitute, or the practiced "pickup", (though we have just as serious an obligation in regard to them, as we shall see later), but about the girl back home, or the decent girl you've met or may meet in some port. She may be essentially a good girl, but you both get excited, you take foolish chances, and finally, soon or late, you "get caught", as the saying goes. That is, she becomes pregnant.

Now what? You get married and live happily ever after, and no one knows the difference? Is it always as easy as this? What do you say?

(Ask Question of Specific Individuals, Then of Group at Large.)

(Chaplain Is Readily Able To Elicit Convictions From Group That "GETTING Married and Living Happily Ever After Is Not Always a Simple Solution to Pre-Marital Relations That Result in Pregnancy. Much of the Substance of the Following Paragraphs Can Be Evoked Through Questioning.) CAUGHT" BY MARRIAGE

(As many of you realize, in the first place perhaps you don't really love each other at all. Maybe you were temporarily excited, sexually attracted, had an unlawful affair—but don't really have the love necessary for a permanent, successful marriage. Perhaps there's a great difference in your backgrounds. Perhaps your temperaments are completely unlike. There might be a thousand reasons why marriage could be a complete failure and tragedy. So that's not so simple as it seems.

Secondly, though you may really be in love, are you necessarily prepared for marriage, emotionally, spiritually, financially? Let us take a quick look at the financial side. What is the pay of an SN, a 3rd class, a Seaman Deuce? What is the additional amount for one dependent, for two dependents?)

(Get This Information From Group, and Place on Board. The Same Is True of Following Figures.)

(Now what is the average cost of even a small apartment? How about food, clothing, medical bills, and so on? These are the cold, hard facts. Despite all the love songs ever written, can two really live as cheaply as one?)

(Elicit Opinions.)

(Does not the soft music fade, the moonlight turn very cold in the face of cold, hard facts, bad housing, a crowded, unheated apartment, a crying unfed child, a poorly clothed wife?

Is it always *possible* for you to marry immediately, even though you would like to?)

(Evoke Comment.)

(Perhaps you cannot marry for several months. In the meanwhile, what is the girl facing?)

(Ask Direct Question of Various Men: What Do You Think the Girl Is Going Through?)

(She has perhaps been pregnant for two months or so before being sure. She is rapidly getting noticeable, perhaps getting sick at work, getting heavier, and so on.

Every doctor or chaplain has seen girls go almost mad with panic. Frequently they simply do not know what to do, where to turn. They are afraid and ashamed to tell their parents, they feel that they will never live down the disgrace

if it is known. Thousands of them attempt abortions. They go to unscrupulous practitioners or to people who pretend to be doctors. They go through operations and end up in worse condition than before, both physically and morally, morally because they may now be guilty of murder. Do you think any sane girl ever laughs this off or forgets?

Soon or late, no matter what she does, in most cases her parents must learn the whole story. Usually the same is true of *your* parents. Everyone is heart-broken. Even if you do finally marry what is very frequently the whisper?)

(Ask Group and Response Will Come Forth:)

("They *had* to get married.")

(Another factor that frequently must be considered in such affairs, is: How many couples who have engaged in sexual relations before marriage have a deep-seated distrust of each other after marriage?

How about the emotional effects on the girl? Anyone care to comment on this?)

(Elicit Comments.)

(Many authorities maintain that thousands of women find emotional and sexual frustration in marriage because they have had unlawful relations before marriage. The secrecy, the "back seat of the car" approach, the dread of being caught, the intense feeling of moral guilt deeply rooted within us, these and many other factors very frequently wreck a girl's chances of finding real happiness in marriage.

Now all of this may seem very, very theoretical to you personally. You may have the idea: It can not happen to me. No? We wish this were true, But the men and girls it has happened to thought exactly the same thing in practically every case.

And all of this danger for what? For a few hours or even only a few minutes of sexual pleasure, when, if you only control yourself, if you only wait until you are married, if you only keep foremost in your mind the idea of true love of this girl, instead of using her for your pleasure here and now, you will have a lifetime of pleasure ahead without the sins, without the guilt, without the shame, the disgrace, the heartache.)

Does this mean that these actions outside marriage are wrong only if the girl becomes pregnant?

(Elicit Comment.)

Of course not. We have simply singled out one possibility. Why are all actions deliberately inciting sexual pleasure outside marriage wrong?

(Elicit Response That Such Are Sinful, Because Contrary to the Moral Code Instituted by God.)

Some men say: It is necessary to "try women out." You can not know what you should know for marriage, unless you try women out before marriage. They ask: How can you know a girl will be suitable, how do you know you will be able to have marriage relations with her after marriage, unless you "give her a whirl" before marriage? What is your opinion of this idea?

TRUST
ENDANGERED

POOR PREPARA-
TION FOR
MARRIAGE

HAVE A
"PREVIEW"?

(Elicit Comment: Much of Substance of Following Paragraphs Will Be Revealed.)

If nothing else, this is a rather cold-blooded approach is it not, but let us examine it. There are two ways of trying a thing out: once or several times. Obviously, if you try a thing out often it gets worn out—like a pair of shoes. Put 50,000 miles on a new car, and it is a used car, worn out. Wear a suit of clothes long enough, and it gets threadbare. On the other hand, many things can be not only worn out with one using, they can be wrecked. You can eat an apple only once. Drive a new car once and smash it up, it is definitely a used car.

Is not the same true of our use of women? Can they not get "worn out", too? Can they not take on a very definite secondhand appearance? Can not continued use of a woman's body before marriage wear her out emotionally, psychologically, morally, so that there is nothing left for marriage? Cannot even the single use of her body before marriage be as damaging emotionally and psychologically, morally and spiritually, as the wrecking of a new car is materially, and of course, be infinitely more important?

Do not let anyone fool you about the business of "trying women out". Once again psychologists and marriage experts can give us statistical proof of the nonsense of that theory, and God Himself tells us that it is wrong from beginning to end. Proper information on the use of sex in marriage can be readily obtained from doctors, from chaplains and others. Experience before marriage is, in this case, not the best, but the worst teacher.

Now there are some who feel: Well, what you say may be all well and good in regard to the girl I am going to marry, or in regard to any decent girl. But I know where I can get what I want cheap, and the woman who will sell it to me is in business, so I have no obligations to her but to pay her off. The professional prostitute, the cheap pickup, some think, are outside what we have been saying about service of women. What do you think about this? Do you feel that what is wrong to do with one woman is right with another?

(Evoke Opinions.)

Is not every woman made in God's image and likeness? Do we not too frequently forget this? Do we not too often presume that a professional prostitute is something like a convenient animal? In fact, we even use the term "cathouse". Actually, are not prostitutes people? Are not people human beings? Do not *all* human beings have souls? Are not *all* souls fashioned in God's image?

THE PROSTITUTE
A HUMAN
PERSON

Moreover, do you honestly believe a man can "dissect" his life, that is, do anything he pleases with so-called "loose" women while away from home, simply because they are professionals and no one knows him, then find that this will have absolutely no effect whatever on his future, the future of his wife or sweetheart? Is it actually possible to live so that, in this sense, our right hand does not know what our left hand is doing?

"DISSECTING"
LIFE

(Discussion Here Will Reveal That Many Men Realize and Testify to the Absurdity of Such a Hope. Chaplain Can Provide Examples of Men Who Contracted Diseases, Thought They Were Cured, Then Later Infected Their Wives, or of Men Who Never Recover Emotionally or Spiritually From Various Overseas Encounters of This Nature. The Guilt Complex, the Suspicions That May Arise Between Husband and Wife, the "Transferral of Guilt" Leading to Jealousy, etc., All These Can Be Cited to Point Out That Sin Knows No Anonymity, and That the Wages of Sin Is Death.)

CONTRIBUTING TO IDEA OF WOMEN FOR MAN'S USE

We have been discussing various attitudes toward women, the attitude expressed in so many of our love songs, the attitude of being served by them, rather than serving them, the attitude of fulfillment of our desires, rather than of sacrifice.

Let us see something now of some of the things encouraging these attitudes.

What do you think is one of the chief means of promoting the idea that women exist exclusively for the pleasure of men?

ADVERTISING

(Elicit Ideas, Temporarily Deferring All Others, and Pointing Toward "Advertising." Write on Board.)

There is hardly a popular magazine that is not sprinkled throughout with pictures emphasizing sex. How do you think this affects us?

(Following Paragraph Can Be Evoked Through Questioning.)

(Does not this constant emphasis, persistent hammering on the desirability of sexual attractiveness do things to us, get inside us, keep us constantly aware of the physical. Have we not been advertised into putting sex and sexual satisfaction first and foremost on our list of daily needs?)

Let us pick out some other means used to promote sexual desire.

(Elicit Ideas, or Refer Back to Ideas Given Previously, This Time Settling for "Literature." Write on Board.)

LITERATURE

Is not much of our literature second only to advertising? By "literature" we mean our magazine stories and illustrations, our cartoon comics, funny books, pocketbooks. If you think this literature can not have tragic effects, consider this.

Not too long ago a sixty-five year old man was arrested in Newark, New Jersey. The charge? Sale and possession of the largest amount of lewd, that is, obscene and indecent, literature ever seized in the history of the local police department. The bookstore where this material was found was a center of distribution for the entire state.

The material filled two police cars and included the following: two hundred books of obscene pictures, one hundred obscene slides, eight thousand feet of lewd film, fifty negatives of nudes, and eighty thousand photographs of nude women.

At the very time the police discovered this material a radio report came through that a nine-year-old girl had been attacked by a sex fiend, raped and murdered. Is there no connection? Who inflames the imaginations, incites the minds, stirs up the bodies of people like this rapist? In great part is it not the producers of the books, the pictures and slides, and so on?

CONVERSATIONS

How about below-decks conversations? Do they not run high on the list of promoters of the idea that women exist simply to serve our pleasure? Does not obscene language pull us all down into the gutter, where we wallow around in dirty stories, laugh over crude jokes, give and take in a series of lewd descriptions? Do not the pinups add the final touch? Before a man knows it he is heading for the beach, to fortify himself with a few "quickies" at the nearest bar, slide in to the closest strip-tease act or burlesque show to make sure he is all set, then go buy himself a woman.

PIN-UPS

Incidentally, in regard to pin-ups, though a man may show them all over the place in a boastful manner, what sort of picture does he show, what kind of pride comes into his voice, what look slips into his eye when he is showing a picture of the girl, the wife he really loves? This is an interesting thing to think about.

So much for the negative; let us accentuate the positive.

What antidotes might be suggested for some of the poisons we have considered? How can we "square away" a number of our problems in this area, how straighten out our thinking, if it is crooked, how keep ourselves straight, particularly while in the Navy, where we meet so much temptation? What would you suggest?

KEEPING
"SQUARED
AWAY"

(Discussion Reveals Realization of Men That Positive Beauties of Marriage Must Be Stressed and Kept in Mind; Certain Ideals Must Predominate in One's Thinking; Religion and Prayer Are Emphasized; Having a "Girl Back Home" or a Wife To Write To, To Think About; Keeping Busy With Legitimate Recreation While Away From Home. These and Other Aspects May Be Elicited or Stated From the Framework of the Concluding Paragraphs Which Follow Here. These Paragraphs Are Given as Positive Reference for Chaplain.)

Certainly important as an antidote to the false concept of love, sex and marriage, is a clear idea of the real beauty, the dignity, the sacredness of married love, of sexual relations in marriage. One of the most sacred actions possible can be that of physical relations between husband and wife. When a couple come to realize that God has given them the tremendous privilege of helping Him in creation itself, when they come to understand sexual relations as a deep rooted desire of two individuals who so love each other that their whole being craves the union of complete identity of one with the other, when they have come to realize that the physical expression called intercourse is only part of a much broader thing which includes emotional, psychological, mental, spiritual union, they have come to know something of the real meaning of love and sex in marriage.

THE BEAUTY
OF SEX IN
MARRIAGE

It would be impossible to prepare too carefully, to preserve one's integrity too cautiously, to keep oneself too clean and pure for the day that one will finally consecrate one's entire being into the keeping of another human person, receive the entire being of that other person in return, and offer the newly formed, strange, mysterious "oneness" to God in the sacred vocation called marriage. There are few religions that do not consider marriage a sacrament or an ordinance. This is testimony to the awareness of the sacred nature of marriage and actions proper to marriage, as well as to the grave need for God's help in carrying out the responsibilities of marriage faithfully.

Of very great help in keeping ourselves what we should be is a recognition of the real meaning of a home, of our grave obligation toward children we may have or God may yet send us, of giving them a heritage of purity and integrity, of never having to feel ashamed of our past or fearful of characteristics we may pass on to our children. It is important that we have learned how to live manfully, if we would teach them to do the same.

RESPONSIBILITIES
OF PARENTHOOD

A much more positive concept of women and the real beauty of purity in womanhood can likewise be extremely helpful.

REAL BEAUTY
IN WOMEN

Everyone here is familiar with the idea of beauty contests. Once local, then national, they have finally become international or "universal." In a certain town of Salency in France a truly magnificent realization of the real meaning of beauty, a far different concept of beauty from that sometimes represented by our American or universal beauty parade or beauty contest, is expressed. Each year a young lady is voted as the model for her village. The beauty contest is based on purity and virtue of life. On the day of winning the beauty contest the girl is taken to church by the town mayor. There everyone participates in a religious ceremony honoring the occasion. On the same afternoon the girl is given twelve maids-in-waiting, dressed in white, the symbol of purity, and twelve young village men as escorts. She is conducted back to the church, where she receives a crown,

a silver ring and a blue ribbon. The ring and the ribbon are souvenirs of a king who took part in the affair several hundred years ago. Following the ceremony, in the afternoon the entire village takes part in a fiesta and picnic.

This concept of beauty is worth much thought, particularly when one is selecting a bride.

FAITH IN GOD

Of course of utmost importance is a belief in decency, in integrity, a conviction that there is a God who works in the affairs of men, and who is most concerned about the relations between men and women. The fact that it is His universe, and that the propagation of the human race is governed by divine law, is supremely important. In Paris, not long ago, there was held an International Congress on Criminology. Various aspects of crime were considered, but one question puzzled the delegates more than any other. "What makes a criminal do the things he does?"

The delegates were judges, scientists, policemen, penal workers and others. Several hundred psychiatrists were present as well.

The problem of crimes and criminals was considered from a number of angles—homelife, poverty, sex, childhood environment. Even the measurement of the human skull, and what happens to a man when you tap him on the kneecap with a rubber hammer were considered. But still no satisfactory answer was found. Actually, the answer is quite simple. We have within us two inclinations, one to good, one to evil. With God's help we can follow the one to good; if we ignore God's help and think we are completely self-sufficient, we eventually follow the one that is evil. Call this course of action what you will. We call it sin. There may be those among us who consider themselves above such childish notions, not bound by such things as ideas of guilt, moral responsibility and so on. They are like the officer in the story about the boot sentry. The boot had been given guard duty at the main gate, and instructed to admit no car whatever unless it had a special tag. Soon along came a car without a tag, but carrying a high-ranking officer. The boot stopped the car, but the officer told the driver to ignore the sentry, and drive on. Upon which the boot stepped forward and said very calmly: "Pardon me, sir, but I'm new at this. Whom do I shoot? You, sir, or the driver?"

With no reflections on officer personnel, of course, we simply note that no one is above the law of God.

PRAYER

Besides faith we need the protection of prayer. 19% of the casualties in Korea were headwounds of men who ignored the order to wear helmets. If we would not be foolhardy, if we would slip into the helmet of prayer regularly, we would save ourselves from a lot of moral wounds.

The best you can hope for out of serious wounds is scar tissue. If you are marrying a woman who has been wounded by the complications of previous sexual experiences; if you yourself are taking into marriage with you the scar tissue of your own past deeds, you may find it exceedingly difficult to form the brand new life that marriage is intended to be, instead of something already worn out and second hand.)

100%-100%

Finally, it is well to remember that despite our popular "love" songs, it is extremely unwise to think in terms of marriage as a "50-50" proposition. True love demands nothing less than a "100-100" percent sacrifice of each party. To return favor for favor, to measure out our giving by our getting, this may be worthy of a passing acquaintanceship, this may satisfy the normal demands of life at large in the world, but it is indeed a shabby substitute for the all-out, wonderful foolishness of complete and perfect giving that never counts the cost, never measures the return. Such is the giving in real love, so that a man can "give the whole substance of his house for love, and count it as nothing."



**SLOW
DOWN
DANGER**

DRINKS & DRUNKS

IV. DRINKS AND DRUNKS

(Responsibility in the Use of Alcohol)

Objectives: To illustrate problems that can arise in life of *average* man if he drinks unintelligently and irresponsibly. Discounts exaggerated approach to drinking. Avoids treating of alcoholism. Discusses consequences of irresponsibility. Leaves morality of use of alcohol per se to individual conscience; concerns itself with abuse of alcohol.

I. INTRODUCTION.

- A. Raises question about factor primarily contributing to trouble on liberty.
- B. Defines subject as consideration of EXCESSIVE drinking, not of drinking in itself.
 - 1. Leaves discussion of morality of drinking as such to personal conviction and religious teaching.

II. SOME REASONS WHY EXCESSIVE DRINKING IS WRONG.

- A. Behaviour while drunk.
- B. Bad example and scandal.
- C. Limits use of reason and will.

III. EXAMINATION OF AFORESAID REASONS.

- A. Responsibility for behaviour.
 - 1. Irreparable damage to self or others.
 - 2. Judgment of others; curtailment of liberties of others.
 - 3. Reputation of Navy.
- B. Bad example and scandal.
 - 1. Encouraging others to overindulgence and consequences thereof.
 - 2. Fetish of "manliness" as "proved" by drunkenness.
- C. Reason and will.
 - 1. Made in God's image.
 - 2. Reduction to level of beasts.

IV. REASONS CITED FOR DRINKING; EXAMINATION OF THEIR VALIDITY.

- A. Taste and pleasure.
- B. Escape mechanism.
- C. Nothing else to do.
- D. "Be a Man", and example of others.

V. PRINCIPLES TO GUIDE THOSE WHO DO DRINK.

- A. Moral Law.
- B. Relations toward self, others, God.
- C. Effect upon work and duty.
- D. Reason.

IV. DRINKS AND DRUNKS

Intro: (While Group Is Assembling, or Immediately Afterward, Chaplain Prints Following on Board Without Comment.)

The Six Stages:

Dry and Decent.
Delighted and Devilish.
Dizzy and Delirious.
Dazed and Dejected.
Dead Drunk.
Dead.

(Chaplain Then Begins Immediately With Question, As Follows:)

What one thing, more than any other, spells trouble for Navy men on liberty?

(Several Replies Will Be Forthcoming, Including Women, Shore Patrol, Alcohol. Chaplain Will Readily Be Able to Elicit Realization That in Somewise Drinking Is Most Frequently Involved and Basic to Many of the Other Problems. Write "*Drinking*" on the Board.)

EXCESSIVE DRINK-
ING IS NUMBER 1
LIBERTY PROBLEM

Drinking! Is this answer accurate? Is drinking itself, or alcohol itself, what causes the problem?

(Among Answers Will Be Recognition That "*Excessive Drinking*" Is at Fault, Not Simply Drinking Itself.)

Quite truly it is excessive drinking that is basic to so many troubles that arise on liberty. Statistically speaking, some commands have indicated that at least seventy-five percent of the problems arising on liberty are related to excessive drinking.

A great deal has been said and written about the physical effects of the excessive use of alcohol. Motion pictures have been made in an effort to show the drastic effect on personal and family life. But often enough these things seem to deal with what is the exception in the service, the consistent drunkard, the alcoholic. There seems to have been little material prepared to illustrate the business of the right and wrong use of alcohol under ordinary circumstances. By this we mean that the average sailor is certainly no alcoholic. The average sailor certainly does not completely destroy his health, wreck his family, his marriage, and so forth. But the average sailor *can* overdrink occasionally, or even frequently, and it is this fact that we should like to discuss with you now.

(CHAPLAIN'S PER-
SONAL REMARKS
OF INTRODUCTION
AS DESIRED)

(Here Chaplain May Insert Comments Expressive of His Personal Attitude Toward Alcoholic Drinks if He Sees Need To Do So. If So, It Is Urgently Necessary That He Publicly and Explicitly Note His Knowledge of and Respect for Varying Religious Beliefs and Practices. He Must Acknowledge That He Has No Desire of Proselytizing in This Matter, or of Disturbing Consciences in Good Faith. Perhaps Enough Is Said if the Chaplain Praises Complete Abstinence on Grounds of a Worthy Penance or a Religious Sacrifice, or on Pragmatic Grounds That "Assuredly, if a Man Does Not Drink at All, He Will Never Get Into Trouble Because of Drinking.")

Realistically it Seems Important That the Chaplain Accept Fact of Drinking and Concern Himself With Excesses. Any Comments Condemnatory of the Use of Alcohol as Such, or Praising the Moderate Use of Alcohol as Such, Should Be Carefully Qualified as the Chaplain's Personal Opinion or the Expression of His Personal Religious Background, and Not Be Dogmatic or Argumentative Assertions.)

First let us ask the question: What is actually wrong with excessive drinking? Note that for the moment we are not asking for *reasons* for overdrinking, not asking *why* men overdrink, but what is wrong with overdrinking.

SOME REASONS
MAKING EXCES-
SIVE DRINKING
"WRONG"

(Answers Will Highlight *Trouble* in Various Forms, e. g., With Family, Women, Breakage, Accidents, Shore Patrol, etc. Some Answers Will Point Toward "*Reasons*" For Drinking. Hold Such in Abeyance for Later Consideration. Write *Trouble* on Board as Summary of Answers of This Nature.)

Trouble. There are few people who would argue against the fact that after excessive drinking even the ordinary, average sailor, from a good home, with good background and principles, *can* do a number of things that may be extremely serious, that may have serious consequences for himself or for others. The average sailor *can* do things that he may have cause to regret the rest of his life. This is what we mean by trouble. Physically the trouble may be only a headache or a hangover. It may be much more serious. It may be destruction of property, loss of pay or rate, restriction, imprisonment, BCD. It may be an automobile accident, a lifetime injury, a crippling, death.

TROUBLE OR
DAMAGE TO
SELF OR OTHERS

What responses or attitudes have you personally seen develop in people who are drinking excessively?

(Elicit Comment by Asking Question First of Specific Individuals Then of Group at Large.)

Now you personally may never have done any of these things drunk or sober, but is it not wise to realize that you *can*? This is the important thing to remember. You can. Our actions under the influence of alcohol may be completely unpredictable, in that, though a thousand times previously we may have behaved in such and such a fashion, we have no guarantee as to what we *may* do the next time. We shall see why in a moment.

Presently let us emphasize the point that if we do any of these things, we may find ourselves tremendously sorry for them, but all the sorrow in the world may not be able to compensate for the harm done. Can sorrow buy back the respect of decent people? Can sorrow bring back your good reputation? Can sorrow recover the reputation of the Navy you have helped drag down? By the way, does it make any difference to you if one of your shipmates gets drunk?

AFFECTS THE
REPUTATION OF
ALL WHO WEAR
THE UNIFORM

(Elicit Answers. Question Individuals, Then Group. Several Will Indicate That Drunkenness in Uniform Reflects Upon Navy, Ship, etc., and That All Are Judged by a Few, in the Eyes of Many Civilians. Chaplain Will Find It Easy and Profitable To Provoke a "Side" Discussion at This Point in re: Validity of Civilian Judgment. Such Discussion Is Quite Helpful in Awakening Men to Awareness of Personal Responsibility. Often Navy Men State Publicly That They Would Not Want Their Own Sisters or Daughters to "Keep Company" With Sailors, Thus Admitting That They Make the Same Generalizations of Which They Accuse Civilians.)

Again, can sorrow compensate your family for the disgrace you may bring upon them as the result of a single mistake made while drunk? Can sorrow

compensate for loss in rate and pay grade? Can sorrow bring back the dead to life? Can sorrow clear up the fact that you can have no children if and when you are married, because of a disease you have passed on to your wife?

Now we remarked earlier that despite the pattern we may have followed in the past while under alcoholic influence, we can not accurately predict our future actions. Why is this so? An answer to this question is likewise a statement of another reason why excessive drinking is wrong.

(Elicit Comments Again by First Questioning Individuals. Contributing Remarks Can Be Summarized to Equal "Loss of Full Use of Reason and Full Control of Will While Drunk.")

What actually makes a man a man, that is, what distinguishes us from beasts?

(Reason and Freedom of Choice Will Be Forthcoming.)

DULLS USE OF
AND VIOLATES
REASON AND
WILL

Our minds, our intelligence, our free wills, our ability to know and choose between right and wrong, to determine our actions, to think things out intelligently—are these not our crowning glory, God's great gifts? As we have seen earlier, the God who made us in His own image and likeness made us thinking, willing, human persons. Now does not experience prove that in proportion to the amount we drink our senses become dulled, our reasoning powers blurred, we think less keenly, we become confused more readily, our defenses begin to drop, our will grows weaker and weaker? Factually and simply, do we not become less and less like men?

The difference between man and beast is exactly the difference that should control our drinking.

How many of you here have ever been to the Ruins of Pompeii?

(Some May Have Been; If So, Elicit the Following Information; If Not, Furnish It.)

In Pompeii there were large halls called Vomitoria—Vomit Halls! As some of you know, it was the custom for men and women to stuff themselves at a banquet till, sadly, they could eat no more. Then they would go into a vomitorium, stick a feather down their throat, and cause themselves to vomit, so that they could come back to the table and start all over again. Quite a cute parlor trick, no?

In principle, is not this the same as getting ourselves "tanked up" with liquor or beer? In fact, often enough we do not even need a feather—there is a reversal of the law of gravity—what goes down must come up, if enough goes down!

Is this worthy of a being made in God's image? Is this an intelligent use of the wonderful gifts of mind and will, deliberately to rob ourselves of our ability to think clearly, to make reasoned, clear-cut decisions, to see immediately the difference between right and wrong?

Let us ask a further question relative to this point. Do you feel a man is in any way responsible for damage done, or for the trouble in which he becomes involved or in which he involves someone else, while he is drunk?

(Weight of Opinion Will Favor Idea That He May Be at Least Partially Responsible, and That a Certain Amount of Forethought Should Have Been Exercised.)

Did not God make us intelligent human beings, and not pigs? Did not God make us responsible for our actions? Should we not have sense enough to know the things any drunk might do? So if we go ahead and get drunk anyway, who is to say that we are completely free of guilt?

Remember the story of Dr. Jekyll and Mr. Hyde?

(Elicit Story; If Not Forthcoming, Give It.)

Dr. Jekyll was a responsible, respected, successful physician, until he discovered or, rather brewed, a drink that could unleash the beast inside him and turn him into a monster. Then he would engage in the most frightful, the most vicious actions imaginable. Seem a little far-fetched? Is there not a Dr. Jekyll and Mr. Hyde in each of us? St. Paul speaks of the constant struggle between the spirit and the flesh. Do we not all have our temptations even under the best of circumstances? Do we not all have problems; are we not all inclined to do things we shouldn't do? But while sober our wills are strong enough, our minds clear enough, that with God's help we are able to control this beast inside us. Once we get drunk have we any guarantee? Can not the beast become a raging lion, tear apart all our defenses and destroy everything we hold sacred and decent while in our right senses?

Now we feel that there is still another reason why excessive drinking is wrong; why it leads to trouble. Has anyone an answer?

(Again Answers May Give Reasons Why Men Drink; Again These Should Be Held for Later Consideration. Desired Response Here Is Scandal, or Bad Example. This Answer May Not Come Forth, but Should Be Presented Anyway by Chaplain.) PRESENTS BAD EXAMPLE AND SCANDAL

Anyone here from New York City? Anyone ever hear of the Judas Goat?

(Elicit Story if Possible. If Not Forthcoming, Give as Follows.)

The Judas Goat is on the payroll of the Meat Distributors' Association in New York. It is a large, magnificent looking ram, with finely combed white hair and delicate white beard. As the sheep boats arrive from South America, the Judas Goat stands at the head of the gangplank and leads the lambs across the docks into the freight cars (all ye like sheep are led astray!). The goat goes directly into the inner corner of each car, and the lambs follow him filled with confidence. When the car is full a workman whistles to the Judas Goat, who then slips quietly to the door and jumps out before the lambs realize it. The door is slammed and locked, and off go the lambs to the slaughterhouse!

The Judas Goat has led tens of thousands of lambs to slaughter in this fashion.

Why do we use the Judas Goat as a symbol in this particular discussion?

(Some Men Will Reveal Concept of Bad Example, Goaded Others To Drink, etc.)

Unfortunately is there not frequently a Judas Goat on every ship? May there not be one in almost every rate and every rank in the Navy?

Is he not the man who is always goading other people to drink? "Come on, what's the matter with you, you chicken? Be a man. Drink up."

How many men he has helped "foul up" it is impossible to know. But let us not kid ourselves. Is being a Judas Goat not a frightful thing to have to answer for? God knows how many lives have been wrecked, how many people have been started on their way into the gutter, into serious sin, into every sort of tragedy, by the "loud-mouth" who has insisted that they drink, who has led them, encouraged them or ridiculed them.

There have been many "rackets" in the dope-business. Countless numbers of lives have been destroyed, untold crimes have been committed in relation to dope. It is difficult to believe that a single man here would excuse or condone

the dope peddler, the ring, the syndicate for giving away or selling dope to men, women or children. Any man in his right mind can immediately see the evil involved. No one of us would want to be responsible for having introduced or encouraged another in the use of dope.

Yet in a more subtle, but nonetheless serious way, may not many of us be partly responsible for wrecked lives because we have insisted upon others' drinking? Would you like to be the man who has to tell another man's wife that her husband has been killed in an accident sustained while drunk—if you were the one who encouraged him to drink with you? Would you like to be the man to tell another man's wife or mother or sister about the disease he contracted as a result of an action committed while drunk—an action he may never have committed had you not encouraged him to drink? Is not this often as serious a business as handing a man a loaded gun and inflaming him into a violent anger against some enemy? Do we not fool only ourselves if we think ourselves free of blame?

If a man wants to drink with us, that is his business; if he does not, is not this also his business? Is it not a very grave mistake to make it ours in any way, shape or form? All of us here are quite familiar with the "old salt" approach to the young men who have never been away from home before. God forgive such "salts" for the unbelievable amount of harm they do!

So much, for the time being, in regard to reasons why excessive drinking is wrong: it so often spells trouble; it is an abuse of a God-given faculty of reason and free will; it frequently means gravely bad example and scandalous encouragement to others.

Now let us consider some of the reasons why men drink. What are your feelings in this regard?

(Answers Forthcoming Will Be Similar to: Obtain False Courage, Forget Things, Escape, Like the Taste, Pleasure, Example to Others, Show Off, Act Like "Big Deal," Not Sure of Yourself, Nothing Else to Do, etc.)

Time does not permit an exhaustive analysis of each of the reasons that might well be given in answer to the question, but let us glance quickly at some of these reasons.

It is said that men like the taste of alcohol. In many instances this may well be true. There is no disputing taste. We wonder, however, how an argument can be advanced for *excessive* drinking in favor of taste. Certainly, once a saturation point is reached, once the senses have been dulled, does not taste become a very secondary matter, honestly?

Pleasure is given as a reason. This, too, would seem valid up to a point. In America today "social drinking" has become a very widespread practice, particularly in view of "pre-dinner" cocktails, beer while watching television, and so on. Again, however, we wonder if the drinking is always a pleasure in itself, or if it has become a substitute for conversation, companionship that was formerly found over an old-fashioned "cup of tea", or something of this nature. We are not condemning—simply questioning it.

Perhaps more likely, and certainly far more important, are such reasons as may be summarized under the notion of ESCAPE.

This would include the "show off", the man unsure of himself. Is he, after all, much unlike the little girl who wants to wear high heels, or the little boy who wants to put on his father's long trousers? Do not the childish and immature always like to appear grownup?

Would not "escape" include the man who feels (or has been convinced) that to be a "real man" one must "tie one on"? We wonder what is manly about

SOME REASONS CITED FOR DRINKING

"TASTE"

"SOCIAL PLEASURE"

"ESCAPE"

staggering down the street, a drunken fool? We wonder what is manly about being carried aboard ship like a baby, waking up with a splitting head, trying to convince yourself what a wonderful night you had. Some might call this being a man; some might call it being an idiot! It is most unfortunate that so many Navy people feel that drinking is the key to being "one of the boys". This is a most insidious and difficult temptation to combat. We all like to "belong", and some of us are willing to pay the most foolish price.

We wonder if such people remember what we discussed earlier, that the entire Navy is judged in the eyes of many people by the behaviour of the individual sailor. As he staggers, as he misbehaves, as he acts as a fool, so is the whole Navy judged to be a bunch of fools. This is even more important overseas. Anyone care to point out why?

(At Least One or Two Men Will Note That Our Navy on Foreign Shores Is a "Good Will" Navy, and That More Harm Has Been Done in a Few Minutes by a Drunken American Sailor in a Foreign Port Than Countless Dollars Worth of Diplomacy Can Compensate For.)

Escape would include the man with the problem at home or on board ship, the man whose marriage is not going smoothly, or who is running from a feeling of guilt, or who is completely bored with Navy life, or who has failed to make his rate. Perhaps the greatest number of alcoholics in America are "escapists". Escape might well include the man who seeks in drinking the false courage necessary to involve himself with women in a way in which he would never involve himself while completely sober. What is your feeling in regard to the business of escapism? Do you think it is a fairly common practice? Have you seen it in action?

(This Can Be a Potential Source of Revealing Discussion.)

In many respects one of the most popular beliefs of all is the one you have mentioned which maintains: "We have nothing else to do." Now just how true **"NOTHING ELSE TO DO"** is this? What do you think of it?

(This Is an Extremely Important and Very Revealing Area of Discussion. Men Will Invariably Cite Instances Particular of Liberty Towns, at Home and Abroad, Which Offer Nothing to the Serviceman. The Chaplain Can Well Point Out, Through Questioning, the "Hidden Facilities" of Recreation Available, the Positive Ways of Using Time Valuably. Reading, Letter-Writing, Photography, Museum Visiting, Sports, Fishing and Golf, Points of Historic Interest, Walks, Hikes, etc., Are Not at All to Be Disparaged. It Would Seem That Many Men Simply Fail to Consider These Possibilities and the Real Value in Them. It Is Suggested That the Chaplain Acquaint Himself With Conditions of the Particular Area in Which This Discussion Is Being Considered, So That He Be Able to Furnish Suggestions.)

Does it not seem quite obvious that one of the worst failings of the greatest number of Americans, is in the fact that we have lost the art of amusing ourselves? Are not we in great part dependent on movies, television, radio, and other professional forms of entertainment? Is this not one major reason why we find "nothing to do" away from home? Is this not one of the most grievous mistakes in the Navy, and one of the most devastating in terms of excessive drinking?

At any rate, for good or for bad, all of these and many more reasons might be given for drinking.

DIFFERENTIATE BETWEEN "DRINK- ING" AND "EXCES- SIVE DRINKING"

But whereas we may argue that whatever reason we may allege for *drinking*, consistent with our own religious convictions, regulations of various authorities, and so on, is our own business, certainly whatever reason we try to allege for *excessive* drinking is everyone's business. There is never a valid reason for excessive drinking. No religion, no thinking man, will teach the contrary. Of course, if we find it difficult to differentiate between what is excessive and what is not, the SIX STAGES we have displayed here may help as an evaluation.

If we stay in the first class, Dry and Decent, we are "playing it smart." This can hardly be denied. We may be criticized or ridiculed by the "big-timer," but so is God Himself! Don't worry about it.

If we slip into the second class, Delighted and Devilish, we may or may not still be "O. K." Here, again leaving aside personal religious convictions, we might well note that behaviour becomes in great part the measuring rod. How we behave while drinking is everyone's concern.

Once we slide into the third stage we are definitely in bad shape, in any thinking man's book. The fourth stage follows fast and furious; before we can say "Jack Boilermaker" we are dead drunk. Do this often enough, and one night we discover we are not dead drunk—we are dead!

(Following Motion Picture "Interlude" Is Optional and Dependent on Time.)

A more serious evaluation or measuring rod of drinking, both "qualitatively" and "quantitatively" is that presented in the film we are about to review. We suggest that as you watch the film you think in terms of two major questions we have discussed:

1. Why do people drink?
2. What effects have I noted in myself or others as a result of drinking?

(Show Film: *Let's Get It Straight*. Recommendation of This Film Does Not Imply That It Is Necessarily the Best, or Even an Exceptionally Good Approach to the Problem at Hand. Presently No Better Film Seems Available for the Purpose. If the Film Is Used, the Group Should Be Asked for Comments Upon Its Pertinence, Meaningfulness to Them, Etc.)

PRINCIPLES TO GUIDE MAN WHO DRINKS

Now a concluding and all-important area should be given consideration. Which principles would you personally state as general and basic as guides for any man who drinks?

(Several Answers Will Come Forth and Will Include: Do Not Drink if You Are Going To Drive: Do Not Mix Women and Alcohol: Be Able To Return to Ship Under Own Power: Do Not Spend Money for Alcohol When It Should Go for Responsibilities at Home or Elsewhere: Do Not Drink on Your Way to Work, Do Not Coax Someone Else To Drink.)

Now each of these answers is worthy of serious thought, but let us extend them a bit, and propose three questions which we feel any man might well ask himself if he is trying to decide whether or not to drink.

1. RELATIONSHIP TO WORK

1. How does drinking affect my relationship to my work? Is drinking going to interfere with my efficiency in my daily work? Is someone else going to have to do the work for which I am paid because I am not in physical or mental condition to do it myself?

2. RELATIONSHIP WITH MYSELF

2. The second question: How does drinking affect my relationship with myself? Does it prevent my being honest with myself? Am I using alcohol as a crutch? Am I trying to run away from my problems? If so, am I not a coward? Do I really enjoy drinking if it stems from a cowardly motive? Am I drinking to escape criticism and ridicule, that is, because "the other guys" are drinking?

3. The third question: How does drinking affect my relationship with God and with other people? Is my drinking going to result in my breaking the moral law in any way, or in a violation of my own religious convictions? For example, several of the commandments of the moral law could become involved, such as "Thou shalt not kill," "Thou shalt not commit adultery," "Honor thy father and thy mother." Suppose I cannot really afford to drink because the money belongs to someone else? Suppose my drinking makes it easier for me to get "fouled up" sexually? Suppose my drinking puts me into such a condition that I would be ashamed to be seen by my parents and others who love and trust me? Suppose my drinking leads someone else into sin or trouble?

3. RELATIONSHIP WITH GOD AND PEOPLE

Unfortunately, we have overemphasized alcohol in American life. Too often we wrap all our entertainment around a Manhattan, think we can not possibly have any fun without "a beer" in each hand, feel that a liberty would be completely wasted without a few "shots" to help us "live it up." As someone has put it: "How many American families have bookcases in their homes, we do not know, but we do know that more than enough have beercases."

Sex in the right focus, drinking in the right focus—everything we do governed by reason, by an awareness of our responsibility, by a realization that we are here on earth, here in the Navy, to serve God, our country and our fellow-men, not as animals, but as men—this is the ideal.

We may have failed at times in the past. Time to start over and make a new future. We may have slipped a few times or frequently. Time to pick ourselves up, brush ourselves off, and stay sober. As someone has said: "Remember, it is not the ice that makes us slip, it is what we mix with it!" "

PEOPLE ARE NOT FIREPROOF

IRRESPONSIBILITY

LAWLESSNESS

RECKLESSNESS

IMMORALITY



V. PEOPLE ARE NOT FIREPROOF

(Penalties of Avoiding Responsibilities)

Objectives: To illustrate that responsibilities are inherent in our relation to all things, and that fulfillment of them is demanded by society, common sense, the moral law of God. Points out that since this is so, the possibility of punishment for culpable failure is threefold. Considers possible consequences. Concludes by accentuating positive notions of reparation of past, resolution for future, practical steps for achievement.

I. INTRODUCTION.

- A. Illustrates by tragedy effect of serious irresponsibility.
- B. Common results of irresponsibility.

II. RAISES QUESTION IN RE: IRRESPONSIBILITY AND PUNISHMENT THEREOF.

- A. Is irresponsibility ever completely unpunished?
- B. Does not law of compensation operate penalty-wise in some way in every instance of responsibility?
- C. Meaning of punishment or penalty.
 - 1. By society.
 - 2. By natural law.
 - 3. By God and conscience.

III. METHODS OF ATTEMPTED AVOIDANCE OF RESPONSIBILITY.

- A. Claim not to have foreseen consequences.
- B. Claim to be burdened with troubles beyond strength or reason.
- C. Claim others as responsible.

IV. POSITIVE APPROACH TO CORRECTION OF PAST IRRESPONSIBILITIES.

- A. Honest examination and evaluation of past failures.
- B. Firm purpose of amendment.
- C. Religion.
- D. Recognition of possibilities of forgiveness, retribution and a fresh start.

V. PEOPLE ARE NOT FIREPROOF

Intro: (As Group Is Assembling, or Immediately Afterward, Print on Board the Following)

People Are Not Fireproof

NEWSPAPER
STORY IN RE:
HOTEL FIRE AND
CARELESSNESS
AND IRRESPON-
SIBILITY

The caption you see here is taken directly from a newspaper page. It was printed above a frightening picture of men, women and children quivering and crouching on smoke-covered ledges high on the outside of a hotel. They were shrinking from the flames of one of the worst hotel fires of recent history.

Sixty-one people died. Why? We are told that it was because of violation after violation of fire regulations; because of the carelessness and irresponsibility of people whose responsibility it was to keep the hotel safe. The occupants of that hotel had a right to feel safe. The hotel was supposed to be fireproof, with twenty-one storeys of steel and reinforced concrete. But decorators and others are alleged to have built all sorts of things inside the hotel that made it a potential funeral pyre. Failure of personal responsibility. Sixty-one people dead.

Let us keep this story in mind as we review a brief motion picture. We shall be interested in discussing the relationship between this film story and the newspaper story of the hotel fire.

TEN MINUTE
FILM: "IT'S
WANTON
MURDER"

(Show Film: *It's Wanton Murder*. This Film Is Primarily a "Safety" Film; the Story of a G. I. Who Has Returned Safely From Combat, Only To Be Killed by a Reckless Driver. The Film Is Highly Recommended for Its Psychological Impact, and Whereas Neither Safety nor Driving, as Such, Is the Theme of the Area To Be Discussed, a Strong Lesson in Careful Driving Is Taught "Incidentally". An Adroit "Tie-In" by the Chaplain Permits Excellent Use of the Film as Introduction to the Present Area of Discussion. Film Lasts 10 Minutes. Obviously the Film Is Not Essential to the Discussion, but Strongly Advocated.)

Now leaving aside the "safety" factor, itself, what has this film in common with the newspaper story we have already discussed?

(Answers Will Roughly Describe Concepts the Chaplain Can Summarize Under *Irresponsibility*. Print on Board.)

RESULTS OF
IRRESPONSIBILITY

Failure in personal responsibility: 61 people dead. Failure in personal responsibility: death of a combat veteran. What inevitably happens when we ignore or fail in our responsibilities, through carelessness or any other reasons?

(Answers will Come Forth Such as: Hurt Self or Others, Lose Job, Regret, Guilt, Own Conscience, Loss of Rate, Danger, Involvements With the Law, Etc. All Answers Can Be Readily Summarized by Chaplain Under *Punishment*.)

In some way or other, it would seem, irresponsibility is repaid by punishment every time. Or is this statement accurate? Are there instances in which failure to carry out one's responsibilities goes unpunished?

(Answers Will Initially Express Confusion, Will Then Move Into Such Expressions as: "Somebody Suffers": Will Eventually Provoke Question: "What Do You Mean by Punishment?")

Frequently we think in terms of punishment as a penalty inflicted by law for some misdeed. Is the civil law the only source of penalty for wrong-doing, or for failure in responsibility, intentional or unintentional?

(Answers Will Include Notion of Conscience, Moral Law, God, Society, Etc. Chaplain Can Readily Summarize These as Follows.)

Most of us seem to feel that civil law is only one agent of punishment. Apparently we can look for penalties elsewhere, as well. Let us group your statements under some general headings:

**SOURCES OF
PENALTIES FOR
IRRESPONSIBILITY**

Law (a) Civil.

(b) Moral.

(c) Natural.

Society (a) Family.

(b) Friends.

(c) Community.

(d) Navy.

(e) State.

Conscience.

(Chaplain Should Write These on Board)

Suppose we examine each of these possibilities more closely.

Obviously, we are adequately familiar with the normal processes of civil law, so that penalties from this source need not be considered at the moment. How about the moral law? What do we mean by this?

(Comments Will Include Notions of Right and Wrong, Ten Commandments, Etc. Chaplain Need Do Little More Than "Sharpen Up" These Notions, and Orient Them, as Our Jewish-Christian Heritage, Generally, if Vaguely, Is Understood and Accepted as a Moral Code in America.)

The moral law, the Ten Commandments, for those of us with any religious background whatever, carries with it the notion of penalty or punishment from God, of course. Often enough the super-sophisticated try to laugh this notion out of existence, and try to "kid" themselves into believing that any notion of Divine Punishment is a wild fable of the middle ages, a hangover from nursery days, a refugee from the world of black magic. Those of us with deep religious convictions recognize the moral law as the strongest arm of responsibility, the final reason for fulfilling our responsibility, when no other reason seems adequate. Nor do we believe in "selling God short" when it comes to punishment for refusal to serve Him or our neighbors as the moral law demands. We realize that some day we could find ourselves pretty well "shaken up" when we rediscover a God Whom we threw out of our minds and lives years before.

**PENALTY AND
MORAL LAW**

Incidentally, though we do not care to force our religious convictions upon anyone, particularly under these circumstances, it is well for us to remember that our American way of life is both officially and in practice based upon general understanding and acceptance of the moral law and the Commandments. Indeed, our entire concept of civilization today has this same basis.

However, let us move on once again, this time to a consideration of what we call the natural law. Does anyone want to define this?

(Some Comment, Generally Vague, Will Be Forthcoming.)

PENALTY AND NATURAL LAW

Nature has certain laws, just as the state, the Navy, society has certain laws. Everything must act or be used in accordance with its own nature, that is, according to the very reason for its existence. If we misuse things, use them in ways unnatural to them, abuse them, we meet trouble, in some form or another. Can we put our hands into a fire without their being burned? Why? The nature of our hand is not such as accords with such a use of it. We hold a piece of chalk suspended in the air. If we remove the support, (Illustrate) the chalk falls to the ground, following the natural law of gravity, as night follows day. So does an effect follow every cause, in natural order. This is why we cannot simply do as we please, in the full sense of these words. It is possible to break civil law, Navy law, laws of society, without punishment from any of these sources. But is it possible to break nature's law without punishment by nature? Or is punishment not automatic? The stomach was made to take food; put poison in it and the stomach revolts immediately—one becomes sick or dies. Why? A serious law of nature has been broken and the punishment is automatic. This law of nature runs through everything we do in life. For the moment, as an example, let us consider the way it operates in matters of sex.

Have you any idea how many people in the United States have syphilis?

(Figure Frequently Quoted Is 2,000,000 Known Cases.)

How many new cases develop each year?

(Figure Given Is Almost 100,000.)

How many are inmates of insane asylums? How many are blind, because of syphilis?

(Figure Given in Each Case Is 40,000.)

This despite all the wonder drugs. Nature takes its toll, exacts its price to the last penny.

As you well know, many men are lulled into a false security by antibiotics, such as penicillin. Can we really fool nature in this way? What are some of the findings now, after several years of using penicillin?

(Men Will Reveal Knowledge of Inadequacies of This or Any Other Wonder Drug. Chaplain Can Well Press Point and Reiterate That Soon or Late Nature Retaliates, Builds Up Immunity to Drugs, Etc.)

PENALTY OF NATURAL LAW IN RE: SEX

Somehow, somewhere, some time, what we do with our bodies right now, sexually, with alcohol, or in any other way, has its effects. Perhaps the effect will not show up for twenty years. Maybe it will show up in a much different way from the way we expected. For example, maybe penicillin or some other drug will cure syphilis. Can anyone in God's world guarantee that another disease, even one completely unknown today, will not take its place? Can anyone prove that other effects, far more serious than a physical disease, will not grip the victim, or those he loves? Of course, the punishment inflicted by nature for violations of nature may be even worse psychologically and emotionally than it is physically. And here enters, working hand in hand with both the natural law and the moral law, this terribly important thing we call Conscience.

How does conscience act as an agent of punishment, penalty for wrongs done, responsibilities ignored?

(Comments Will Verge Toward "Guilt Complex": "Guilt Feelings.")

PENALTY AND CONSCIENCE (GUILT)

Is it not in this area perhaps, more than in any other, that we are often most severely punished? Are there not few men who can review the whole of their past lives with completely clear consciences? The memory, the realization of sins committed, wrongs done, obligations unfulfilled, failure in responsibilities toward families, wife, children, sweetheart, God—can these not be a source of almost constant torture, impede our work, lead to rundown health, to sickness, to almost anything imaginable? Has not more than one suicide been the result of insistent, driving, tortured conscience? These are facts with which all of us are well aware.

That society, family, friends, can be a source of punishment to us is equally understandable. What comments would you make in this regard?

(By Questioning, Chaplain Can Elicit Several Valid and Important Responses. A Gangster Can Make a Million Dollars, But Be Exiled by Society. Loss of Friends, Condemnation by Our Own Family Can Be Extremely Serious Means of Punishment Visited Upon Us for Various Misdemeanours. Chaplain May Find it Fruitful to Ask: "Do You Think a Man Can Avoid All Such Punishments if He Is Rich Enough?")

Closely associated, in many cases, with punishment inflicted by society and by our family and friends, is that meted out by the Navy. A trip through any large Naval prison, or a reading through Naval disciplinary records, would convince any thinking man of the heartbreak brought about in so many families, to mothers and fathers, to wives and sweethearts. Shame and disgrace, serious strain caused by financial loss, loss of rate, fines and so on, the real meaning, in terms of life-time living, of a UD, a DD—these become quite evident. Is there a married man here? Would your wife find it easy if you were fined, or lost your rate?

(Ask This Question Personally of Specific Individuals.)

Just the matter of seeing our families hurt by our actions is often punishment enough in itself.

(If Time Permits and the Chaplain Considers It Advisable at this Point, He Will Find the Question: "Incidentally, What Do You Think of the New UCMJ?" Provocative of Interesting Answers and Discussion.)

So much, for the present, for our consideration of the sources or agents from which punishments come. It seems sufficiently clear that in some way or other punishment *does* follow failure to fulfill responsibility. Irresponsibility *is* punished, by law, by nature, by conscience, even if we personally do not feel the immediate impact of punishment.

PENALTY BY
WAY OF
REJECTION
BY SOCIETY,
FAMILY, NAVY

HOW TO RE-
SOLVE AND
REDUCE FAILURES
IN RESPONSIBILITY

Now suppose we accept these facts, and suppose we admit that we have all been guilty in the past of acts of irresponsibility. What about the future? How face and resolve past failures intelligently? How get off to a fresh start? How avoid such failures and proportionate punishment in the future?

First off, does it not seem primarily important that we face up to our responsibilities, recognize that we are responsible for the results of our actions? Are we not often at least partially responsible for results that we did not foresee or did not intend?

FACING FACTS

Some time ago in Venezuela 6,000 worshippers were attending church services. Suddenly cries of "Fire, Fire!" threw the crowds into a panic. Twenty-three children and 23 adults were killed in the stampede. And the whole thing was a false alarm. A band of pickpockets had created the panic so that they could profit in the confusion. Perhaps they did not foresee or intend the deaths of 46 persons, but are the pickpockets completely free of guilt?

(Answers Will Be Negative.)

ACCEPTING THE BLAME

A certain lady hired some carpenters to repair some beams in the floor just inside her front door. They worked all day, but the second their eight hours were up they quit, without even bothering to cover the hole in the floor, because such would have meant working overtime. When the woman came home that evening, and walked in the front door, she plunged into the hole, then spent two weeks in the hospital with nervous shock, a sprained ankle and severe bruises. The court considered the contractor responsible, even though he did not foresee her fall. They awarded the lady some \$300. What do you think of the case?

What about the hotel fire that killed 61 people? What about the driver who went through the red light in the film we saw? Did these people foresee the deaths that would follow their actions? Were they in any way responsible?

Secondly, in attempting to "square away" the future, correct failures of the past, is it not extremely important that we face the fact that it is so easy for us to blame everyone in the world for our failures, except ourselves? And when we begin to blame others for our failures or misdemeanours, is it not easy to blame others for the consequences and punishments that follow? Is it not easy to create a dream world in which we make ourselves the persecuted hero? Everyone is against us, from the skipper down to the leading P. O. Nobody understands us; everyone has a grudge against us. This is why we are restricted; why we have never made a rate; why we dislike the Navy, and so on. Do you think this a common failing?

(Affirmative Answers Will Come Forth.)

How often does someone in authority, or even a buddy, tell us what to do for the good of the ship, our family, our own good—give us worthwhile advice? How often do we refuse to listen even though underneath it all we know we are heading for trouble?

Then we do get into trouble, and it is so very easy to blame someone else, instead of standing on our own two feet like men. This is why a story like the following is such an inspiration. Do you remember what happened in Chesapeake Bay on 17 January 1950?

(Some Will Recall the "Incident".)

A battleship was grounded. The skipper appeared before a Naval Board of Inquiry which sought to fix responsibility. His answer is a model one of a man who stood on his own two feet. "I and I alone bear responsibility. As captain of the ship it was my duty to keep her safe and secure. I did not do it."

A third factor that must be considered in regard to responsibility is the attitude that many of us build up in our minds: I just **cannot** do this. I **cannot** stay on this ship. I **cannot** do this job. I **cannot** stand this any longer. In fact, are not prisons and mental hospitals the world over filled with people who have convinced themselves that they are persecuted, that the world is against them, and, above all, that they **cannot** stand things any longer? They run away from responsibilities, and meet penalties accordingly. Is this not why a lot of men fail in the easiest of jobs?

Is this not why we have so many "hard luck Charlies"? ¹⁶

What effect has such an attitude had in many American homes?

(Comments Will Highlight Marital Difficulties, Divorce, Broken Homes, etc.)

Why do you think many men become alcoholics?

(Notion of "Escape" Will Be Emphasized.)

GUARDING AGAINST ES- CAPE TECHNIQUES

It is true that we may find ourselves in extremely difficult circumstances, in a tough situation, from time to time. We may have trouble at home, a sick wife, needy parents, or something equally serious. We may find injustices aboard ship, thoughtlessness or harshness in certain people, excessively severe punishments for minor offenses. There may be a great number of reasons coming together to spell trouble for us, but must we not still answer for our own personal responsibilities? What someone else does, who is just or unjust, who is right or wrong, who is restricting our liberty, who is showing partiality, what our wife thinks about it or our parents or our fiancée—all of these things may spin our heads around, but do they relieve us of personal responsibility?

A fourth element for serious consideration is this: Have I tried my best? The measuring rod must always be effort, not success. How many men recall the story of the ship the *Flying Enterprise*? **DOING YOUR BEST**

(Ask Someone to Tell It; if Necessary, Chaplain Can Tell It as Follows.)

The skipper of the *Flying Enterprise* was Kurt Carlson. After all hands had abandoned the ship, he stayed with her, for twelve hectic days, while the ship pitched and rolled, stricken and disabled, in the raging waters of the North Atlantic storms that some of you know well. He failed to bring the ship in, but on that occasion the world considered him a success because of his valiant effort, his strong sense of personal responsibility, devotion to duty.

Now we noted earlier that one of the most serious sources of punishment for past or present misdemeanours or failures is our own conscience. Can any intelligent solution to problems of a guilty conscience be given without recourse to religion? Once again, we do not care to force our personal religious conviction upon any man here. We simply feel that honesty demands our recognizing this form of punishment as the one most important and most serious for many men. Any chaplain knows the commonness of this problem, so that for us to ignore it would be completely dishonest. Permit us merely to note that the problem—any problem of conscience—has an answer. That answer may not always be given publicly, nor may it always be given simply. But the problem must be faced, and it must be solved. With God's help, with your own sincere effort, it *can* be solved.

(The Chaplain Can Find It Extremely Profitable To Express Intense Sympathy at This Point With Realization That Many Men in Group May Be Suffering From Unconfessed or Unresolved Guilt. Many Men May Be Seeking Answer to Question: "How Can I Make Things Right With God, With My Wife, etc.?" Keeping Foremost in His Mind the Delicacy of the Problem and the Specific Teachings of Various Religions, the Chaplain May Well Indicate His Anxiety to Help Any Man With Such a Problem, by Discussion and by Referral to a Chaplain of the Man's Own Faith.)

Chief asset, of course, in remedying the past, is to acknowledge to ourselves and to God whatever we have been guilty of. Then we root ourselves firmly in God from this point onward, resolved to go "by the book." Otherwise we do not have one chance in a million. We rot away inside, till only an empty shell is left. And that shell cannot possibly do a real job. **RESOLVING GUILT WITH THE "THERAPY" OF RELIGION**

A few years ago a hurricane hit Long Island. Some of you may remember it. The next morning, after wind and lashing rain had stopped, the people inspected the damage. The scene they found was a terrible but quite familiar one. Thousands of trees had been uprooted and lay stretched on the ground, blocking roads. After their first shock at how things had been so badly torn apart, they noted that

only the sturdiest trees still stood. They saw that those that had fallen had been either rotten inside, or had shallow roots, unable to resist the storm. Does anyone remember a story in the New Testament that parallels this? It is not difficult, is it, to parallel the Long Island hurricane with the story that Jesus tells about the two men who both built houses?

(Attempt to Elicit From Group.)

The one man dug deep, and laid the foundation of his house upon a rock. When the floods came and crashed against the house, they could not shake it. The other man built with no foundation. The same floods wrecked his house completely.

At any rate, to conclude, whatever the past, whatever the future, is it not wise to remember that the "payoff" comes, soon or late, in some form or other? It may be light, it may be serious, but why take the gamble? Why not behave as real men, with our two feet firmly planted on the deck, and our heads held high, able to look anyone and everyone straight in the eye without shame? Is this not what we can do at any time, under any circumstances, if we accept and carry out our personal responsibilities to God, to our country, to the Navy, to our families, to our ship and shipmates, and to everyone with whom we come in contact in life?

"I shall pass through this world but once. Any good thing I do, or any kindness that I can show any human being, let me do it now and not defer it. For I shall not pass this way again."

(Chaplain Will Find Film "Easy Way Out—Effects of a BCD"—Extremely Helpful.)



**GIVE ME
YOUR TIRED
AND
YOUR POOR**



I. 2—A SQUARE DEAL

(Meaning and Applications of Justice)

Objectives: To illustrate the importance of justice in relation to all human beings. Defines justice, emphasizing a concern for the rights of others, and pointing out the roots of justice in a belief in the worth of each individual. Considers impact of injustices internationally, nationally, locally. Discusses corrective possibilities.

I. INTRODUCTION.

A. Raises question of worth of people other than oneself.

1. Uses worth of self delineated in "What Good Are You" as basic point of reference.

B. Relates consideration of worth of others to problem of getting along with others.

II. IMPORTANCE OF GETTING ALONG WITH OTHERS.

A. Complications involved and consequences thereof.

1. Of light nature.

2. Of serious nature.

III. KEY TO GETTING ALONG WITH OTHERS.

A. Concept expressed in Pledge of Allegiance.

B. Meaning of "Liberty and Justice" for all.

1. Definitions and inter-dependency of notions of liberty and justice.

2. Basis of principle.

a. Worth and dignity of each and every person under God.

b. Rights of liberty unalienable because from God.

3. Why we are concerned about principle.

a. For this we have fought and died abroad.

b. Integrity demands convinced practice at home.

c. Improvement of status quo.

IV. EXTANT GAPS BETWEEN PRINCIPLE AND PRACTICE.

A. Injustices at home and abroad.

B. Violations of liberties.

V. CORRECTIVE CONCEPTS AND PRACTICES.

A. Recognition that Justice is two-way street.

B. Recognition of intrinsic worth of others.

C. Concern for rights of others.

D. Recognition that a little selfishness creates great injustices, locally, nationally, internationally.

E. Integrity and conviction of practice in application of principle of liberty and justice for each and every person.

I. 2—A SQUARE DEAL

Intro: (Having Established Worth of Individual Person by Initial Approach: "What Good Are You?" Chaplain Proceeds to Consideration of Worth of Others Beyond Oneself, and Implications Thereof. Begins Immediately With Following Questions, Directing These at Specific Individuals).

What do you think of people? Besides yourself, what good are people?

(Responses Will Include Such Notions as: People Are Necessary, We Are Dependent Upon People, Economically, Educationally, Spiritually, for Self-Preservation, etc.)

Just as when we ask the question: "What good are you?" we so frequently receive answers which measure man's worth in terms of his usefulness to others, so when we ask: "What good are others?" we frequently receive the answer in terms of usefulness to ourselves. However, we have already discussed the fact that the human person, whether he happens to be I myself, or someone other than I, has worth over and above his usefulness. His basic worth, we saw, lies in the fact that he is made in God's image.

Nonetheless, let us for the moment consider other people only insofar as they are in some way associated with us. What becomes immediately necessary in relation to our living among other people?

(Responses Will Readily Include Necessity of "Getting Along" With Other People.)

THE IMPORTANCE
OF "GETTING
ALONG" WITH
PEOPLE

It is obviously of very serious importance that we "get along" with other people, isn't it? This point hardly needs drawn-out proof.

Now is the business of getting along with others always a very simple, easy thing, or can it be a complicated problem?

(Group Will Agree It Can Be Quite Complicated.)

If so, in what way? What are some of the complications that arise in daily living together, in the overall business of getting along with others?

(Examples Will Come Forth: e. g., Living in Same Compartments With Someone of Different Likes and Dislikes, Having Difficult Division Officer, Domestic Problem at Home, etc.)

Does it ever happen that the problem is not only quite complicated, but extremely serious, even critical, how so?

(Examples Will Come Forth: Marital Difficulties May Be Alleged, Serious Disciplinary Problems Aboard Ship, etc.)

KEY TO "GETTING
ALONG"

Certainly it would seem easily agreed and understood that getting along with others, under all circumstances, is not always the easiest thing in the world for many of us. Yet we recognize the importance of getting along, and obviously, many of us do get along well with at least the majority of people we meet. What is the secret of this? What is the key to getting along with others?

(Responses Will Include: Withhold Judgment, Sense of Humor, Understanding, Do Not Be Too Narrow-minded, Do Not Maintain Attitude "I'm Right and Everyone Else Is Wrong", Think Twice Before You Say or Do Something, "Include Others", e. g., "What Is Your Opinion?", Trust, Courtesy, Fair Play, etc.)

All opinions as to the key to getting along with others seem to include the notion of respect for others, treating others as we would like to be treated in return. Now leaving aside for a moment the idea that if we do not treat others in this way, that is, with a certain respect, we create problems for ourselves, what is basic to a demand for respect for others? Why does our getting along with others demand that we respect them, in some wise? Why is it not simply a matter of our treating others in any way we wish to, respecting them only as it may please us to? Does it resolve itself into a mere matter of choice?

**LIBERTY AND
JUSTICE FOR ALL**

(Responses Will Include Idea That "Others Are People, Too," and Will Probably Lead Through Several Premises to Basic Premise That All Persons Have Rights, That We Are All Equal, That Recognition of the Rights of Others Is Demanded in Justice.)

The majority of us recited a certain pledge every school morning of our lives, regardless of the school we attended. What was this pledge?

(Several Will Respond: Pledge of Allegiance.)

How many recall the words?

(Chaplain May Start It and Ask Entire Group To Join In: I Pledge Allegiance to the Flag of the United States of America and to the Republic for Which It Stands: One Nation Indivisible, With Liberty and Justice for All. Chaplain Is Advised to Cite Revision of Pledge Together With President Eisenhower's Comments, After Asking Group if They Are Aware of Revision.)¹⁶

Liberty and justice for all!

(Write Words on Board.)

Is this not the foundation of getting along with others? What do these words actually mean: liberty, justice? What do you mean by liberty?

**WHAT DO WE
MEAN BY
LIBERTY?**

(Direct Question to Specific Individuals, Then to Group. Overall Response Will Reveal an Awareness of Distinction Between Liberty and License, Though Initial Response May Be Notion of "Do as You Please." Chaplain Can Readily Evoke Recognition That Liberty Is Freedom Under Law, Law That Safeguards Human Rights, Our Own as Well as Those of Others. Simple Illustrations of Traffic Lights, River Banks, etc., Can Be Presented, and Others Elicited.)

And what do you mean by justice?

BY JUSTICE?

(Again Question Individuals First. This Question Will Evoke Notion of Code, Law, Rights, Fair Play. It Is Important to Achieve Sharpness in This Area, Eliciting Clear Notion That Justice Is the Giving of Every Man What Is Due Him, Not Simply What We Prefer to Give Him. The "Why" of Rights Can Be Explored, if Chaplain Considers Such Feasible. References May Then Be Made to Area One: What Good Are You?)

HOW INTER-RELATED? PLEDGE OF ALLEGIANCE

We come pretty close to accurate definition when we agree that liberty is freedom under law and that justice is the giving to every man what is due him. And we can well say that upon these twin columns or pillars our entire system of democracy is built. The words "liberty and justice to all" are not intended to have a hollow ring. They are tremendously meaningful. Anyone who considers them simply a "party line", a few words we teach school children, a handy phrase for a Fourth of July orator, does not know much about the history of our country. It so happens that Americans have died by the thousands and the hundreds of thousands, from Valley Forge to Korea, have poured out blood "from the Halls of Montezuma to the shores of Tripoli" to prove that we mean these words. If in actuality we consider them meaningless or unimportant we are the world's prize fools, because no nation has ever spent more in money, sacrifice and lives than we to prove a point!

Now it could well be that many of us here have never given these words any particular thought, may never have spent any time in considering them. Then let us do so right now, since it would be extremely difficult to spend our time more profitably. These are the words that keep us in business in America. These are among the prime reasons why we are in the Navy right now. These words have had and will have a tremendous impact on our lives. In fact, in today's world one might readily say that these words in great part direct the entire course of our lives. Obviously they are worth some consideration, both in the ordinary, routine, daily business of getting along with people, and in the broader areas of national and international affairs, of war and peace, of the very life of our country, and whether or not America can continue to live.

Let us consider first this question. Granted that our very way of life is based on these concepts of liberty and justice for all, and that we have gone to such tremendous lengths to assert and defend these ideals abroad, are there any contradictions in this country between principle and practice?

LIBERTY AND JUSTICE IN THE NAVY

Let us start with the Navy. Do you think that liberty and justice for all are practiced in the Navy?

(Initial Responses May Be Definitively Negative. Chaplain May Find It Very Fruitful to Insist on Reasons for Each Negative Answer, Then to Pursue Those Reasons Through Logical Analysis. Without Permitting Discussion to Descend Into a "Gripe" Session, Chaplain May Well Evoke Realization That There Are Two Sides to Shipboard Situations, and That Liberty and Justice Are Not Treated So Shabbily as Might First Be Alleged. It May Prove Helpful to Stress Certain Freedoms That Are Not Curtailed in Even Our Military Community: Freedom of Thought, of Religious Worship, of Redress, etc.)

What is your feeling about the Uniform Code of Military Justice?

UNIFORM CODE

(Chaplain May Initially Find Immediate Adverse Comment. It May Prove Fruitful to Stress Idea That This Is a Human Document, Hence Not Infallible; That if It Has Inherent Defects, These Defects Are Perhaps Considerably Less Important Than Fact That Code Has To Be Administered By Human Beings, Who Are Not Infallible. Further Stress Might Well Be Laid on Progress Toward Equity Being Accomplished Through the Years. A Selection of Certain Malpractices That Have Been Abolished Would Illustrate Point. Chaplain May Find History of The Navy Chaplains Corps a Source of Help in This Regard, e. g., Abolition of Flogging. It Would Seem That the Chaplain Could Accomplish Much Good in This Area by Encouraging a Wholesome, Intelligent Approach Both to the Code and to Navy Discipline at Large. The Chaplain Should Not, How-

ever, Attempt to Ignore or Defend Errors or Malpractices, Regardless of the Person of the Offender. An Honest Admission of Wrong, Coupled With a Plea for Understanding Can Be Extremely Effective.)

Let us move into somewhat broader areas. We have a thorough-going detestation in America for anything that smacks of "totalitarianism", of secret-police, strong-arm methods, of convictions without trial, and so on. We become almost violent in our anger at countries practicing these things. Have any of them ever happened here? Do you think they *could* happen here? Do you think, for example, that it could happen in America that homes could be broken into in the middle of the night, families moved out, members separated, taken off to concentration camps, while their property, their business is confiscated? Do you think this could happen, with no due process of law, with no trial, with no proof of crime?

**VIOLATIONS OF
"LIBERTY AND
JUSTICE FOR ALL"**

(It Is Probable That at Least One or Two in Group Will Be Aware That Such Has Happened Here. These May Be Asked to Recite Instance Relating to Treatment of West Coast Japanese During WW II. If No One Is Aware of Story, Chaplain Should Inform Group.)

It is of interest to note that our government has since attempted to repay the Japanese who were uprooted from their homes, who had their businesses confiscated and who were treated so shabbily. Can they ever be adequately repaid?

**WEST COAST
JAPANESE, WW II**

Another situation is worth considering. Who can give us some information about the KKK?

(Elicit Discussion of Ku Klux Klan and Its Deeds.)

"Down with the Jews and the Catholics." "Down with the Protestants and the Negroes." "Down with anyone who doesn't believe as you believe, have your color skin, go to your church, play at your country club, belong to your union."

KKK

Is anyone here able to give us a brief history of employer-employee relations in this country?

**MANAGEMENT-
LABOR TENSIONS**

(Elicit Discussion of Errors Not Only in Action but in Concept, i. e., "All Employers Are Cruel Capitalists", "All Capitalists Are Unjust", "All Unions Are Rackets", etc.)

One of our presidents once pointed out that a huge percentage of our population was ill-housed. Is this still so? How do you find the rent situation, those of you with families?

POOR HOUSING

(Elicit Practical Examples, Prices, etc.)

Let us consider an even more subtle matter. How about the man on liberty who gets drunk, staggers all over the place, falls over and insults civilians, and so forth. Is there any question of justice involved here? How?

**CONDUCT UN-
BECOMING A
NAVY MAN**

(Reemphasis of Giving Every Man His Due, Whether He Be Military or Civilian, Is One Possibility of Response. Recognition of Fact That This Particular Whitehat is Working a Grave Injustice by Hurting the Reputation of Other Sailors, and Perhaps of Eventually Depriving Them of Certain Liberties Is Another. An Even More Important Point to Discuss Might Be Grave Harm Done Our National Reputation and Diplomatic Relations. This Can Be Very Seriously Unjust to People at Home, Whose Name and Security Are Hurt Thereby.)

"SEX VENTURES"

What of the man who gets himself "fouled up" with women, on the grounds that this is strictly his own business. Is there any question of justice involved here? How does his wife, or his mother, his sister, or his future wife fit into the picture?

(Discussion in This Area on Basis of Justice Can Be Quite Effective.)

JUSTICE A TWO-WAY STREET

We could go on for a long time in discussing various phases of justice. Do you not think it is important that we all remember that whereas most of us are readily insistent upon our own rights, it is easy to forget that justice is a two way street? If we do nothing but look for what we can get out of others, we feel cheated if they disappoint us; yet actually, is justice not less concerned with standing up for one's own rights, getting what is coming to one, than with giving others what belongs to them, concerning ourselves with the rights of others, with proper consideration, respect, regard?

Is there not a tendency for all of us to misinterpret the popular theme of the PRIVATE I?

(Write on Board.)

If all our thinking begins and ends with "I", do we not get the idea that the world revolves around us, that we are a little universe all our own, that we must spend every moment of our lives protecting our own rights, making sure no one is imposing on us, seeing to it that we do not chip any more paint than anyone else, that we do not work any harder than we are paid to, that we get at least as much liberty as any man aboard, that we get that first place in the chow line, the best seat at the movies, and so on? Do we not begin to feel that everyone else must yield us the right of way, handle us "with kid gloves"?

MINOR VIOLA- TIONS BRING MAJOR INJUS- TICES

Slight and insignificant as some of these little examples seem, do they not reflect the essence of injustice on a large scale, the injustice that causes serious oppression of the poor, attempts to crush or silence or limit the rights of minority groups, throw countries into meaningless conflict with each other, bring about senseless and frightful wars? If we as a nation proclaim liberty and justice for all, do not racial prejudice, bad employer-employee relationships, ridicule or outright hatred of minority groups, whether such are religious or cultural, exorbitant housing and rental costs, and dozens of other violations of what we profess—do not these things discredit us very seriously before the world? Are not injustices within our own ranks, injustices toward each other, the seeds of international injustice, oppression of smaller nations, war? As someone has put it, Communism, the great threat to liberty and justice today, is the festering sore on our body from the poisons of injustice in the blood stream of our own country.

"LIBERTY AND JUSTICE FOR SOME"?

Incidentally, do you think it is possible to practice complete justice toward one group on a permanent basis, and complete injustice toward another group on a permanent basis, or must something "give" somewhere along the line?

(In Discussion, Notion Can Be Evoked That Contempt Breeds Contempt, That if We Begin by Hating One Man Because of His Color or Race or Religion, We Will Eventually Hate Thousands of Others for Some Other Reason. It Can Well Be Pointed Out That This Is the Trick Behind the Hate Mongering of Various Isms. The Following Quotation May Be Used to Advantage.)

These are the words of a translator of Karl Marx, one of the founders of Communism. "We need a resolute struggle against the priest, whether he be called pastor, abbot, rabbi, patriarch, mullah or pope. At a certain stage this struggle must be transformed into the struggle against God, whether He be called Jehovah, Jesus, Buddha, or Allah."

Must not our justice extend to all human beings regardless of race or rank, or what they are or who they are?

What is your feeling in regard to the "eye for an eye, tooth for a tooth" attitude? Do you think we have any obligations in justice toward those who have been unjust to us?

(Discussion May Evoke Mixed Sentiments in This Regard.)

A related and extremely important question in our national life today is this: Do you feel that people who seem obviously guilty of serious political crime, attempt to overthrow the government, or something of the sort, are entitled to trial by jury, and the same processes of law that loyal Americans are entitled to?

(Recent Communist Trials, Pro and Con Pressures Brought to Bear, etc., May Prove Helpful Sources of Reference.)

The very essence of democracy demands liberty and justice for *all*, with no exceptions, no reservations, does it not? Has not such been demonstrated time after time in our judicial procedures? As a nation do we not officially recognize the worth of every single human person in the sight of God, in Whose image he was made? We know that every person has been given unalienable rights, among them, life, liberty and the pursuit of happiness: that he is entitled to these rights in such a way that no one in this world can take them from him justly. "—FOR ALL"

In a murder trial in Colorado, not too long ago, the jury gave the country and the world a stirring example of its realization of the worth of each individual and his rights under God—the real meaning of liberty and justice for all. When the trial was over the foreman announced that before reaching a verdict they had said this prayer: "Almighty God, help us in this hour of deliberation. Give us wisdom that we may be guided to a just and fair verdict for all concerned. Let Thy spirit descend upon us so that our conscience will become Thy will. With malice towards none and forethought of the duty we are about to perform, let us, Thy mortals, have divine guidance in this deliberation. Amen."

A prayer said before coming to a decision of justice about a man accused of murder. This is truly the spirit behind liberty and justice for all. And if each one of us lives this ideal here and now in the Navy, if we live it in all our relations with each other, in our neighborhoods, in our homes, wherever we may be, we can bring about a revolution in justice that can be the greatest force in the world against the revolutionary forces of injustice that have engulfed and enslaved so much of the world in recent history.

FAITH

LOVE

HOPE

RESPECT

**need it
be only
a dream?**



II. 2—SHOW ME THE WAY TO GO HOME

(Meaning and Importance of the Home)

Objectives: To illustrate the force of "home" in our lives. Distinguishes between "house" and "home". Deals with ideas and attitudes shaped in the home. Offers a challenge to the homemaking responsibilities each person must face. Encourages preparation now and the development of consideration of others to be a good husband and father.

I. INTRODUCTION.

- A. Considers reasons behind longing for home.
 - 1. Negative.
 - 2. Positive.
 - a. Family.
 - b. Security.
 - c. Belonging, love, understanding, etc.

II. ESSENTIAL INGREDIENTS OF HOME.

- A. Distinction between home and house.
- B. Characteristics of home.

III. WHY DISCUSSION AND CONSIDERATION OF HOME IS IMPORTANT.

- A. We are in great part the product of our homes.
 - 1. Attitudes formed therein in early life.
 - a. On honesty.
 - b. On work.
 - c. On drinking and sex.
 - d. On religion and character, etc.
 - 2. Attitudes brought into Navy are brought from home.
- B. Responsibility toward building a home in the future.
 - 1. Training for.
 - 2. Planning.
 - a. Financially.
 - b. Morally and spiritually.
 - c. Further means.
- C. Home is critically important unit of nation.
 - 1. Consideration of Communist attitude.

IV. REEMPHASIS ON USING PRESENT TO BUILD FUTURE.

II. 2—SHOW ME THE WAY TO GO HOME

Intro: (Chaplain Begins Immediately by Asking Following Questions, First of Specific Individuals, Then of Group at Large.)

How would you like to go home?

(Response Is Obvious.)

THE MEANING OF "HOME"

Why would you like to go home? Why is it that most of us go home on leave? Why is it that the word "home" immediately interests us, has a strange power or fascination, has definite meaning, for good or for bad? What does home mean to you?

(Responses Will Include Concept of Freedom, Security, Familiarity, Happiness, Love, Family, Woman, Understanding, Satisfaction, Belonging, etc.)

Are these ingredients present in every case? Or, to put the question differently, is there any difference between a house and a home?

(Chaplain Should Write Each on Board. Responses Will Note That House Is Simply a Material Structure, No Matter How Elaborate. Now Chaplain Asks in More Detail for Ingredients of a Home. Responses Will Include Love, Happiness, Family, Wife, Mother, Sister, Understanding, Security, Environment, Satisfaction, Sense of Belonging, Familiar Environment, etc.)

These ingredients listed, as well as a number of others, go into the making of a home, do they not? Are they all present in every home? Obviously not. In fact, if they were, this discussion would probably be unnecessary. Life what it is, however, can we not safely assume that it is possible that even some of us here are from homes where certain of these ingredients were lacking, homes that were not so happy as homes can be, homes where influences left much to be desired? And if this is not true of any of us here, is it not certainly true of enough people in America to make this discussion worthwhile?

IMPORTANCE OF HOMES WE HAVE COME FROM

Someone may ask: Well, why is a discussion of home so important? What's so serious about whether or not I came from a happy home or an unhappy one, whether my home was good, bad or indifferent?

Actually is it possible to overemphasize the importance of home? Quite obviously, as we noted before, the word itself has immediate meaning to all of us, for good or for bad.

Do you know what the main topic of conversation was with most of our troops in Korea?

(Some Men May Answer: Sex, Woman, etc. Some May Reply "Home".)

Home! Rotation toward home.¹⁷

The word home can make some men cry, others laugh with fond recollection. Some men turn bitter at the thought of what their home life was; other men would give anything to be back in the home of their childhood. To most of us at sea, home is a word that sets us longing, makes us restless for a trip to be over, a tour

to be finished, no matter how we may be enjoying it. Particularly at Christmas Time, at Easter, Thanksgiving, on birthdays, anniversaries, and so forth, home means a great deal to us. What does all this prove? Does it not prove that our home life, past or present, has had a tremendous influence on us, is one of the most powerful influences in our lives, has in great part shaped the whole course of our lives? Certainly this makes home an important place, and an important area of discussion.

Secondly, we can discover the importance of discussing "home" by asking ourselves this question: Do I want, for myself, for my future wife, my children, a home exactly like the home I came from?" This is a terrifically important question, since almost every one of us here will have the responsibility—already has it, if he is married—of building a home—not a house—but a home. As the builder of a house follows a blueprint, builds according to specific plans, constructs exactly the type house he wants at this particular moment, so we build homes according to plans, blueprints, dreams. Consciously or unconsciously, for good or for bad, do we not pour into the home we build the influences of the home we have left? Is it not extremely wise to examine these influences very carefully, to see exactly how they can be used? A builder can build only with materials available at the time of building.

Thirdly, do you think our homes have any particular importance to our nation? Do you think any foreign nations are interested in the sort of homes we have in America?

IMPORTANCE OF
HOMES WE WILL
ESTABLISH

IMPORTANCE OF
OUR HOMES TO
THE NATION

(Chaplain May Elicit Concepts That the Home Is the Bedrock of Our Civilization, That if It Falls, Everything Falls. Group May Likewise Present Some Awareness of Importance of Home In Re: National Security, etc. Chaplain May Find Substance of Following Paragraphs Helpful, and May Use Them if Time and Desire Permit.)

(Cannot America endure, be strong, filled with life, be solid, substantial, only if our homes are strong, filled with life, substantial? We may win wars, we may produce more of the best, in terms of automobiles, jet planes, televisions, deep freezes; we may have a chicken in every pot, a car in every garage. But unless the car heads *home* after a trip, will we not some day get bored with the trips; unless the chicken pot is in our own *home*, soon or late does not the chicken begin to taste dry? Unless the deep freezes and jet planes and automobiles and TV sets are used simply to surround and protect and improve our homes, then will not America some day become another Tower of Babel, crashing to the ground?

The Communists in Russia learned the importance of home almost too late. In the early and mid thirties the Communist regime was doing its best to destroy the home and family life, encouraging divorce and abortion, as well. The number of divorces was almost twice the number of marriages, and the number of abortions almost three times the number of births, at one time. The entire national security was almost shattered, until the Communists completely reversed their field and began to punish severely the very things they had encouraged. In other words, Communism almost defeated itself until it learned that the home and family can never be sacrificed to the hammer and sickle.)

"THE HOME"
AND COMMUNIST
RUSSIA

Now let us go back to the matter of attitudes formed in the home, influences that have shaped the course of our lives. It would seem that some of these have been negative, influencing us not to do certain things, to think in certain ways, and so forth; others have been positive. Let us have some examples of each. What do you think have been some attitudes formed in your own home and brought into the Navy with you?

ATTITUDES WE
BRING FROM
OUR HOMES

(Questions Should Be Asked First of Specific Individuals, Then of Group at Large. Responses Will Include Notions of Honesty, Work, Sex, Selfishness, and Unselfishness, Love, Getting Along With Others, Religion, Drinking, Money, Courtesy, Consideration, etc. Attempt To Elicit the "How" of the Development of These Attitudes and Virtues in the Home as Well as Their Pertinency in Navy Life. The Substance of the Following Paragraphs Can Be Elicited by Careful Questioning and Discussion: They Are Given Here as Reference for Chaplain.)

ON FAMILY LIFE

(Probably quite a few of you here are familiar with the "I Remember Mama" show. Mama always kept her children going, kept their spirit up when things were tough, by referring from time to time to a bank account she had in a bank "down town." The children always had the idea that there was something to lean on, and it helped them to feel that they weren't really paupers. It was not till they had grown up, and were well established on their own that Mama confessed there never had been any bank account at all. Now there is an example of deliberately forming an attitude toward life in children. Consciously or unconsciously did not our own parents form countless attitudes in our minds? Perhaps our childhood was filled with the sort of incidents that Sam Levinson talks about in his family. Perhaps our home was a very happy one, where the entire family did things together, where visitors were frequent, where we were not afraid to bring our "date," where everyone contributed his share, whether it was a matter of doing the dishes, cleaning the cellar every Saturday, having a newspaper route to buy our own clothes, or something of that sort. Or possibly we lived in a house where no one had very much to say to anyone else, where somebody in the family was touchy, sensitive, moody—would sit at the dinner table like a head of cabbage, and vegetate. Maybe we can think back on good, well-prepared meals; maybe on "grubbing" sandwiches night after night, because nobody was around to cook, or no one was interested. It could be that we are from backgrounds where no one in the family drank, where all alcoholic drinks were frowned upon. Perhaps in our homes our mothers and fathers drank, and we were permitted to drink when they considered us old enough. Or maybe someone in our family was an alcoholic—perhaps everyone in the family drank too much, and we have only bitter memories in that regard.

ON WORK

ON DRINKING

Is drinking, to you, something you can take or leave alone; something you have learned to treat as a grown-up, mature individual, because of home training? Or do you go "hog-wild" over drink? Do you get all "shaken up" about having to clean out bilges, or were you used to scrubbing a floor once in a while at home? Because nobody at home ever insisted that you do your share, that you handle your responsibilities, do you "goof off" today, trying to get out of everything you can? How about the important matter of sex? Were you given such a wholesome attitude toward sex at home, that you have a mature, reverent idea today? Did your parents, either directly or indirectly, that is, by formal instruction, or casually, or simply by their own example of love for each other and the family, give you the real "scoop" on what we so often call "the facts of life"—that is, the healthy, sane, sacred meaning and purpose of sex? Or was this all considered dirty, and obscene, and never to be referred to in your house? Or, on the other hand, was your house stuffed with "girly" magazines, and lurid comic books? Did you pick up the idea at an early age, right in your own home, that sex was entirely for pleasure, with no obligations, no responsibilities, no deeper meaning attached?

ON SEX

How about honesty? Were you always taught, or did you always have the example on your parents' part, that there is no substitute for honesty? Or did you learn to lie in your own house? Did you get the idea that anything is good if we can get away with it; lies don't mean a thing? If you can cheat the milk man or the bread man out of a few pennies or a few "bucks", you are clever, and to be congratulated? Mr. Hoover has well said that juvenile delinquency begins in the high chair.

ON HONESTY

Among other attitudes formed in the home is not one of the most important of all the attitude toward God, each other and ourselves that we call RELIGION? It is true that there are many men and women who have experienced what might be called spiritual revolutions or conversions as adults. But are not the normal, natural formation of our religious attitudes, the seeds of our later religious maturity, the foundation on which we later build as adults—are not these fashioned, sowed, established in the home in the majority of cases?

ATTITUDE TOWARD GOD

There are exceptions, it is true, but do not the greater number of us absorb attitudes toward life in general, its real meaning and purpose, our obligations toward God, toward each other and toward ourselves, from our homes? If our parents had a living faith, a faith which they did not merely pay lip service to, but actually practiced, have not most of us followed in their footsteps? Very often people say about a black sheep of a family: "I can not understand it. His parents were such good Protestants." "He came from such a fine Catholic family". "He was reared in such a devout Jewish home." We wonder. It is true that there are black sheep, in the true sense of the term, who live lives completely contradictory to everything they learned at home, and that their parents practiced, but do you not feel that for the most part these are the exceptions? Far more often, do not the black sheep come from a herd that was not pure white itself—grey, at best? Far too often are not the parents who were considered to be such good Protestants simply "church-going" Protestants, who actually never lived their faith in their own lives, never really built their home around it, never truly spread its love and devotion into the hearts of their children? The "fine Catholic family"—may it not too often be the family who merely contributes generously to the church, has the reputation of always being ready to help out in various "drives", and so forth, but wherein perhaps the parents have received the sacraments rarely, have never taken their obligations very seriously, have never learned that being a Catholic on Sunday alone is not the stuff that faith is made of, or homes are built with? The Jewish family considered so devout—may it not be equally empty in its own way of real faith, real devotion, real love?

But is it really difficult to pick out the man who comes from a family that lives its faith, whether that faith be Jewish, Protestant or Catholic?

Are not these the men whose lives have a meaning, whose daily living is an example, that can be the fruit only of solid religious training and God's grace?

Very often we hear it said that apparently religion does not make any difference. Such and such a man goes to church regularly, but is as bad as anyone else. Is this not a very shallow observation, without any deep thought beneath it? As Chesterton has put it: Do not say that Christianity has been tried, and has failed. Say, rather, that it has not really been tried. The man who has no religion himself is quite apt to say to the religious man: "I am as good as you are." The man who is truly religious, not just paying lip service to religion, will say to the man with no religion: "You are as good as I am." Is it not as foolish to blame religion for the failures of men who do not really practice it in their hearts and lives, as it is to blame the hammer, when we fail to aim it straight, and hit our thumb?

It is not difficult to learn the simple, childlike faith outside the home that could be and should be instilled in children by every parent? Unless we have had such early training, do many of us reach that stage of faith expressed by the five year old one night when he was saying his prayers? After asking God to take care of Mommy, Daddy, and a whole list of others, he added: "And please take care of yourself, God. Cause if anything happens to you, we're all sunk!"

ON SELFISHNESS

Take the matter of selfishness and unselfishness. What is more directly an attitude of home environment? Can not the selfishness of a mother or father, sister, or brother constantly wrapped up in himself, do more to keep a house from being a home than almost anything else? Selfishness leaves a father little time to concern himself with his children, take an interest in their activities, bother about the friends they associate with, examine what they read, take them out anywhere. Selfishness can make a husband think in terms of his wife as one hundred and some odd pounds of flesh, which is expected to take care of his meals, his clothes, his house and his sexual satisfaction. Does not a house stamped with selfishness invariably give rise to a strong feeling of discontent, of unrest? How many houses do you know wherein the children, boys and girls, young men and women, never like to stay in any more than they must? To them, is not a house just an empty shell, echoing with discord, bitterness, constant bickering, or "just plain empty," with no pride, no sense of people belonging to each other, no understanding? All over America have not young people left houses that were not homes, looking for the life, the companionship, the interest, the understanding they never had? Have they not looked for such things in careers, in jobs in the big cities, in a thousand and one different ways, some of them wholesome, others seriously bad? Are they not sick of listening to the selfish crying of the woman who lets everything get on her nerves, tired of catering to the terrible temper of a man who never gives anyone any peace? Are they not "fed up" with a house where they can not bring their friends, where there is no real companionship, no wholesome entertainment, no sense of belonging?

PREPARING FOR OUR OWN HOMES

So much for attitudes and influences that have very seriously affected our own lives up to the present time. What of the future, what of our own responsibilities, what of the homes we hope to build? Let us return to the question we asked earlier: Will we be satisfied to build homes exactly like the homes we came from? If not, how can we use the experience of our past or present homes to improve the building of our future homes for ourselves, for our families? Besides this, is there anything we can gain in experience in the Navy, anything we can do here and now by way of preparation or training for our future home responsibilities?

(Responses Will Include: Saving Money, Cutting Down on Drinking, Reading Books About Marriage, Talking to Chaplains, etc. Further Discussion May Be Elicited About Importance of Training, Development of Sense of Personal Responsibility and of Consideration for Others, etc., Chaplain May Find Following Paragraphs Helpful in Eliciting Such Discussion.)

(Most of us realize that the day we say "I do," or "I will", we really take on a "flock" of responsibilities.

STARTING NOW

However, for a great number of us here, such obligations are still in the future. Does this mean that we simply wait till the very day we get married before getting ready to shoulder these obligations? If a man is to become a commissioned officer in the Navy today, must he not go through a training period at Annapolis, in a ROTC program, at OCS, or in some other way? If you are striking for rate, do you not have to spend a certain amount of time in the rate beneath the one you are striking for, then prepare yourself for examinations? In other

words, nobody expects you to know how to handle the obligations of a job unless you've been prepared for it. The Navy refuses to hand out a rank or a rate unless you have given satisfactory proof that you can handle the responsibilities that go with it. We expect a hospital corpsman to be able to rip a boil apart and patch things up. We do not expect him to rip a boiler apart, and patch it up. Do we want a man handling our radio communications who has never learned code? Would we be anxious to have a skipper who had never been to sea? The more serious the responsibilities, the more serious the training, the preparation.

Now in certain respects are there any obligations in life, responsibilities greater in this world, than those of being a husband and a father?

It seems to us that the primary way to prepare yourself for your job as a husband or as a father, is to develop a sense of personal responsibility. Is it not seriously important to learn how to stand on your own two feet, how to save your own money, how to say "no" when you feel you have already had enough to drink, how to stand up in the face of kidding, or insult, or ridicule, when you refuse to do things that will make you less a man, and therefore in the future, a poorer husband or father? For example, you stay away from the brothel, knowing that every time you go there, you cheapen your own ideas of sex; in a sense, degrade the woman you are going to marry some day, or have married, by degrading this woman who sells herself to you. You do not stay away simply because of what someone tells you to do or not to do, simply because you are afraid of VD, afraid of being caught; you stay away because you know your responsibility as a man, as a future husband, as a father.

DEVELOPING:
A SENSE OF
PERSONAL
RESPONSIBILITY

This leads right into the second important factor in preparing oneself to build a real home, the developing of a sense of consideration. This means, of course, the rooting out of our selfishness, and thinking in terms of others. Is it not amazing what a little kindness, consideration, courtesy will do for others? Many people attempt to furnish a house with the nicest of furniture, try to give their children every advantage of education, dress them well, and so on. But do they not fail to make a home, because they leave out kindness?

A SENSE OF
CONSIDERATION

As someone has asked: Did you every try to see what makes a turtle tick? If you prod him, hammer on him, pry at him, he simply goes deeper into his shell, closes up completely. But if you put him in a nice warm spot, and stroke his shell gently, soon his head begins to come out. Does not parallel treatment often have the same effect on people?

Kindness and consideration: are not chances a million to one in your favor that if you begin to practice them here and now to your shipmates, you will eventually practice them in your home, toward your wife, your children? Maybe some of you remember a song Eddie Cantor used to sing back in the twenties or thirties. "She may be weary; women do grow weary, wearing the same shabby dress. So if she's weary, try a little tenderness." Does it not help immensely to soften up your language, stop pushing people around, be quicker to give a helping hand, try to understand when somebody has "the blues"? Someone has said that the honeymoon is over when a husband stops calling his wife darling, and calls her "hey". Is there not a lot to be said for the truth of this? When we lose sight of little acts of gentleness, kindness, consideration, do not a number of bigger things fall by the wayside?

Is there a single one of us without troubles and needs, problems and hidden sorrows; black moods and blue days? So do we not all need the consideration of others? Is not the developing and practicing of consideration toward others a tremendously important factor in preparing to build a home?

ONE'S OWN FAITH

Now, of course, it should go without saying, that developing one's own faith, practicing one's own religion, is the most solid foundation of all, in preparing to build a home for one's own family. Build a home on such a foundation, and the winds may blow, the rains may come, but the home will stand firm. It will endure suffering and sorrow, hold up under disappointment and poverty, stay on solid ground if the rest of the world sinks in quicksand.

Are there not very few dreams more wonderful, or more important, to the life of our country or to our lives as individuals, than that a man's home is his castle?

Do not many of the terms used by the great religions of the world describe our final destiny as arriving at our eternal home? There do we not hope to have freedom from doubt, from worry, from fear, from hunger, from discontent, from the million and one difficulties of this life? In a very definite sense if on a lesser scale, should not even our own home that we fashion on this earth offer a foretaste of that security, freedom, happiness to be hoped for on a permanent basis in eternity?

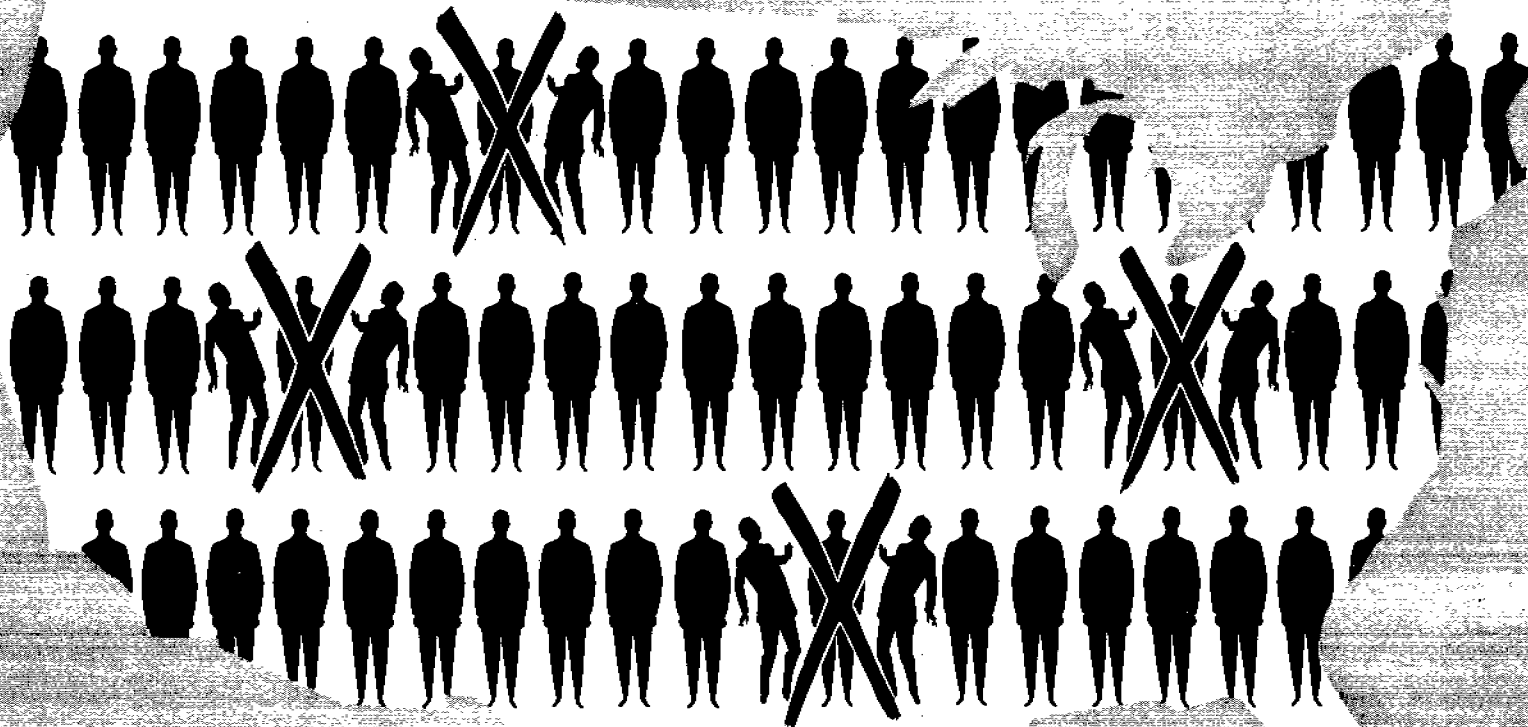
AARON AND THE GOLDEN STONES

Whether it will be for two rooms in Flatbush, or an estate in San Diego, must we not begin now to gather together the materials necessary to build a real home. Do not think that while you are here in the Navy, aboard this ship, you are only marking time. Can you not be gathering home-building materials "like mad", by developing and practicing the attitudes and habits we have discussed? Are not too many of us like the man named Aaron, who lived on the banks of a river? Walking home with his eyes half-closed after a hard day's work, he was dreaming of what he would do when he became rich. Suddenly his foot struck against a leather pouch, filled with small stones. Absent-mindedly he picked up the pouch and began throwing the pebbles into the water. "When I am rich," he said to himself, "I'll have a large house," and he threw a stone. He threw another, and thought, "I'll have servants, and wine, and rich food." This went on until only one stone was left. As Aaron held it in his hand, a ray of light caught it and made it sparkle. He realized then that it was a piece of gold. He looked back along the river, and saw that now the whole bottom sparkled, in a regular chain, with the gold stones he had thrown away.

Do we not have the building blocks of our future homes and our future lives right in our hands, here and now, aboard this ship? Do we not have the gold stones to make dreams come true: the stones to build our own character, strengthen our own faith, build a wall against our own selfishness?

Let us not throw the stones away!

(Chaplain Will Find Film "Service Plus"—MA6962D—Very Helpful in Strengthening Concept of Importance of Good Home.)



WITH MALICE TOWARD SOME

III. 2—WITH MALICE TOWARD SOME

(Existence and Impact of Prejudice)

Objectives: To illustrate the sources and the dangers of prejudice. Faces facts of existence of prejudice in America and the harm it does internationally, nationally, locally. Presents means of correcting prejudice and the testimony that the true direction continues to be "Justice for All".

I. INTRODUCTION.

- A. Uses "Quiz" to emphasize unimportance of racial and national differences in relation to achievement.
 - 1. Raises question of real meaning of "American".
 - 2. Evokes awareness of hidden prejudices evidenced through such disparaging names as "Nigger", "Wop", etc.

II. EXISTENCE AND DEFINITIONS OF PREJUDICE.

- A. What is prejudice?
- B. Does it exist in America? In the Navy?
- C. Is it of major import? In America? The Navy?

III. SOURCES OF PREJUDICE.

- A. Seeks causes and origins.
 - 1. Questions teaching, home, imitation, propaganda, etc.
 - 2. Analyzes prejudicial fears and ignorance.

IV. FURTHER CONSIDERATION OF CONSEQUENCES OF PREJUDICE.

- A. International relations.
- B. America: national and local.
- C. Navy.

V. SOME ANTIDOTES FOR PREJUDICE.

- A. Knowledge against ignorance.
 - 1. Facts, proof, cautious judgment.
- B. Return to democracy.
 - 1. Ideals of Founding Fathers.
 - a. Liberty and justice for all.
 - b. Dignity and worth of each and every human person.
- C. Faith against Fear.
 - 1. Prudent and mature trust of others.
 - a. Recognition of human possibilities for honesty and decency despite inherent human weaknesses.
 - b. Achievement of personal peace through dissolution of personal cynicism.
 - c. Recognition that every man is an individual, innocent till proved guilty.

III. 2—WITH MALICE TOWARD SOME

Intro: (Ask Following Questions Directly, First of Specific Individuals, Then of Group at Large.)

FAVORITE ATHLETES AND ENTERTAINERS

Who are some of your favorite athletes?

(List on Board.)

Who are some of your favorite entertainers, in radio, television, motion pictures, etc?

(List on Board.)

THEIR COLOR, CREED, NATIONAL BACKGROUND

Now we are interested in learning three things about each of these people: the color, the creed, the national or racial background. Let us see how many we can determine.

(It Will Be Found That the Religion Is Most Frequently an Unknown Quantity; the Racial or National Background Is Likewise a Vague Factor, and Even the Color Is Not Always Known.)

AMERICANS ALL

It is extremely interesting to note that we not only accept, but lavish praise, publicity and money on most of the people listed here, yet in many instances we are unaware of their background, their religious beliefs, their origins, and so on. Let us consider a further question. How many of these people would you call Americans?

(Response Will Be: "All" or at Least "Most".)

WHAT IS AN AMERICAN?

Calling these people American, despite their backgrounds, is another interesting thing. What do you mean by an American?

(Direct This Question to Specific Individuals, Then to Group. Answers Will Include Concept of Birth on American Soil, Immigration, Citizenship, etc.)

TERMS OF CONTEMPT

If, then, we define an American as one who by birth or adoption, or some other legal means, is a citizen of the United States, how do we account for the following? We use certain terms quite commonly here in America—terms that have very possibly been applied to the people you have listed here, and whom you call Americans. For example, we use the word: Dago, or Wop. What does this mean?

(Group Will Respond "Italians".)

What does the word "kike" signify? How about "gook"? What is the connotation of "hunky", or "nigger"?

(Response Will Define Each.)

What is behind such terms? Do you think that for the most part people who are called by such titles appreciate them? Why is it that we can define an American as a citizen of the United States, yet classify full-fledged Americans as wops, kikes, hunkies, niggers, and so forth? What is responsible for this attitude?

(Various Responses Will Come Forth, Including *Prejudice*. Write on Board.) SYMPTOM OF PREJUDICE

Prejudice: an ugly word. What does it mean?

(Response Will Roughly Describe Concept. Chaplain May Well Show Etymology—A Prejudgment.)

Do you think that prejudice has been of any importance in American history? IN AMERICAN HISTORY

(Affirmative Reply Will Come Forth Immediately.)

What were we fighting in Hitlerism, among other things, during the early forties?

(Among Responses Will Be "Persecution of Jews and Others".)

At the very moment at which we were pouring out our blood, dying by the thousands in protest against prejudice abroad, what was the condition for example in the so-called national American past-time—the sport that was supposed to be the very symbol of Americanism?

(Elicit Realization That First Negro to "Break In" to "Big Time" Baseball was Jackie Robinson, in 1948—Well After Our WWII Battle Against Racial and Religious Persecutions Abroad. This Information Will Come Forth Readily From Group.)

Has prejudice been important in our history? Has it not simply been the blind hatred that stains our history, once refusing to Catholics the right to vote, hunting priests like criminals, burning Protestants as witches? It is nothing much, is it? It is just the worst poison ever to infect the American blood stream, just the most horrible blotch in our American tradition of Liberty and Justice for all; just the deadly enemy of the very notion of *United* States, or a united people. Is not prejudice simply being down on something we are not up on, switching off the dial without a hearing, making up our minds before we know the facts, then closing our minds to the truth? Is prejudice very important in American history? It has only made us the laughing stock of the world when we wave our flag of liberty and justice for all, shouting out to all nations that all men are created equal, that all men are innocent till proved guilty, that all men are entitled to fair trial—while we lynched negroes at will.

But of course, this is history. Obviously there is no such thing as prejudice in America today. Or is there? Does prejudice exist? Is it important? IN AMERICA TODAY

(Elicit Response, Asking Examples. Frequently Examples of Racial Discrimination Are Cited, and All Blame "Credited" to the South. If So, Chaplain Should Carefully Point Out Fallacy and Illustrate the Subtlety of the Same Prejudice in the North.)

Is there any prejudice in the Navy?

IN THE NAVY

(Responses on This Point May Be Completely Contradictory to Each Other. Greater Number of Men May Feel That at Least There Is Considerably Less in the Navy Than "Outside". This Response Can Well Be Elicited by Chaplain as Point of Reference for Following Question.)

Is not the fact that the greater number of men feel that there at least *seems* to be less prejudice in the Navy than in civilian life one of the strongest proofs that basic to all prejudice is ignorance? Do we not often decide a fellow is a "stinker" before we have even met him? Do we not frequently judge all individuals, neighborhoods, nations, according to the measuring rod of our own individual OPPORTUNITY FOR UNDERSTANDING THROUGH LIVING CLOSE TO OTHERS

experience and knowledge? Simply because we have never experienced something personally, are not completely "checked out" on a thing ourselves, are we not often inclined to ridicule it, despise, condemn? If there is less prejudice in the Navy than "outside," is this not due to the fact that we come to know—hence understand—people we hated or feared as civilians because we didn't really know them?

Why do so many of us make fools of ourselves in foreign ports?

(Ignorance of Language, Customs, etc., and Corresponding Patronizing Attitude Will Come Forth in Responses.)

IGNORANCE

Do we not frequently forget that *we* are the foreigners there? Not understanding a language, we laugh at it; not understanding or approving of customs, we ridicule them.

IGNORANCE AND FEAR

Now ignorance itself leads to something else. What is it? What makes a little boy afraid in the dark?

(Notion of Ignorance as Root of Fear Can Be Readily Elicited.)

One of our presidents once noted: "The only thing we have to fear is fear itself." And what can be said of fear can be said of a sense of insecurity. Is it not often true that the big, overgrown, rough, tough, gawky boy in school delights in being the school thug or bully, because he feels inadequate, or disliked, or insufficient, or afraid? So he takes out his insecurity on smaller boys.

(Following Story Is Optional, of Course.)

(Do you remember the old fable about a Pestilence, or Plague, that was speeding toward Bagdad when he overtook a chief's caravan? "Why do you hasten toward Bagdad?" the Arab Chief asked the Plague. "To take 5,000 lives," the Plague replied. On the way back from Bagdad, the Plague overtook the caravan once more. The Arab Chief was severely angry. "You deceived me," he shouted at the Plague. "You said you were only going to take 5,000 lives. You took 50,000." "No," said the Plague, "I took 5,000 lives and not one more. It was fear that took the rest.")

Let us go on. Where else do our prejudices come from? Does anyone here think we are *born* with them, born to hate black or white, Protestant or Catholic, Jew or Italian or Pole, rich or poor, laboring man or capitalist?

(Most Will Respond in Negative.)

Certainly we are not born with prejudices. We may be born with black or yellow or white skin, with straight or slanted eyes, but we are not born to hate the opposite in others. Children do not come by such prejudices naturally. Recently, during the agitations over the Supreme Court decision in relation to the question of segregation in our nations' schools, a white mother asked her small son if there were a "colored" boy in his class at school. His answer: "Yes, mother, he's a real good football player." In other words, the child's natural instinct was not only to accept another boy as equal to himself, to ignore his color completely, but further, to have the same admiration for him that a small boy has for any football player, and to put his achievement far ahead of his color.

So obviously, if children are not born with prejudices, where do they get them?

(Responses Will Include Teaching.)

Children are taught prejudice. In fact, we all are taught as steadily and persistently as advertising teaches us to buy certain products, by drumming certain jingles, or passwords, or bylines into our minds. This truth is well expressed in the song some of you may have heard in the musical South Pacific. Anyone remember it?

PREJUDICE
TAUGHT

(Chaplain Might Well Familiarize Himself With the Rogers and Hammerstein Song About Being Taught to Hate and Fear.)

Of course, hand in hand with teaching is the process of imitation, and in this respect every home, every school, every neighborhood can be a breeding ground, a training camp, for prejudice. As we all know, children love to imitate, mimic. What is the normal feeling among parents when a little child comes out with a great big "curse" word at the supper table? Where did he probably hear the word?

PREJUDICE BY
IMITATION

(Comments Will Reveal Awareness That Parents Who Are "Shocked" by Their Children Have Little Right To Be, in That Much of What Is Said or Done Is Simply in Imitation of the Parents Themselves.)

Little girls like to dress like grown ladies; little boys want to wear long pants and smoke cigarettes. And as they imitate us in so many ways, do you not think they imitate us in prejudice, come to like what we like, dislike what we dislike? "It is all in what you are used to," as the saying goes.

Do you think that Communism, or any of the other Isms have any interest in this thing called Prejudice?

PREJUDICE AIDS
OUR ENEMIES

(Comments Will Point Out That They Are Keenly Interested.)

Hate means power, of course, on the principle of "divide and conquer." So the Nazis cleverly taught Germans to hate Jews and Jews to hate Germans—only one sample of the sort of thing done in many countries by many groups. Is it not the easiest thing in the world for pressure groups of this sort to start the most vicious rumors, and spread the disease of prejudice very speedily? Do you know, actually, how long it would take for a rumor to reach every one in the United States and Canada, if two persons each told two more persons within fifteen minutes of originally exchanging it? Suppose these second four persons each passed the rumor to two more within fifteen minutes, and so on.

(Elicit Responses. Some Guesses May Be Fairly Accurate.)

Within six hours and forty-five minutes every person in the United States and Canada would be in on the rumor! You know yourself how quickly a rumor about early liberty, or something of the sort, is passed around a ship.

And is not the difficulty that many of us are inclined to believe false rumors faster than we will believe the truth? "All Protestant ministers are Communists;" "Catholics are trying to elect the Pope President of the United States;" "the Jews are trying to start another war to make money," and on, and on, and on the rumors, without foundation, without truth—just propaganda of blind, ignorant prejudice . . . the blind leading the blind.

This deliberate stirring up of hatred via prejudice was a very clever propaganda device used during World War II, by many nations. Were we Americans completely free of guilt in this regard?

PREJUDICE IN
WW II

(Substance of Following Can Be Evoked in Discussion.)

(During the war did not many of us conceive of the Japanese as subhuman beasts, monsters, devils? At the same time were we not talking about the Chinese as highly cultured, friendly people whose cause we must champion? Then did not a number of us begin to reverse our field completely after the war, to talk in glowing terms of the virtue and industry of the Japanese, and begin to condemn all Chinese, with great bitterness? This business of generalizing is a subtle, dangerous form of prejudice. Yet out of the war came many stories of kindness, charity, justice from all battlefields and from all people.)¹⁸

Now all of these points discussed have centered upon the origin of prejudices. Actually is this subject important enough that we should spend so much time in discussing it? Is there any real seriousness in the disease of prejudice today? Are we in any danger of infection? Are the consequences of any real note? We are speaking in terms of the effects of prejudice on ourselves as individuals, on the country, on our neighborhood, on this ship, on the world at large.

(Elicit Discussion. If Answers Are Inadequate, Following Ideas May Be Suggested to Group for Comment: Slows Up Progress and Presentation of Idea, Inhibits Talents in Fields of Music, e. g., Obstacles That Confronted Marion Anderson, Hurts Our World Influence Seriously and Makes Us Prey to Communist Propaganda, e. g., the Treatment of Negroes; Slows Steps Toward World Peace, i. e., Black and Yellow Nations Are Cautious About Accepting Our Ideals Without Proof; Stirs Up Ill-Will Between Officers and Men on Shipboard—Subtle Prejudices in This Regard Might Well Be Discussed; This Is Particularly True in Reference to Pre-Judgment of Many Men About Naval Justice and the UCMJ.)

CONSEQUENCES OF PREJUDICE

The various drastic consequences of prejudice are rather well illustrated in the motion picture we are about to show. Note carefully that it shows how these consequences are the far-reaching results of little fears, ignorances, prejudices deliberately encouraged. The film is appropriately entitled "DON'T BE A SUCKER."

(Show Film, if Desired and if Time Permits. If Chaplain Uses Film, He Should Encourage Comment Afterward.)

CURES FOR PREJUDICE

So much for the causes and consequences of prejudice. What are the cures? What can we personally do about prejudices which may exist in our neighborhood, in our country, aboard our own ship?

(Attempt To Elicit Answers Pertinent To Immediate Situations Men May Face. If Such Are Not Forthcoming, or if Time Permits, Elicit Discussion of Substance of Material Included in Following Paragraphs. Judicious Questioning Can Elicit These Dicta.)

(Write on Board.)

Knowledge Against Ignorance.

KNOWLEDGE AGAINST IGNORANCE

We agreed that one of the deepest roots of prejudice is ignorance. Does anyone remember what Alexander Pope said about learning?

(Several May Respond.)

"A little learning is a dangerous thing," true. Well, another man, who was hardly a famous writer, had pretty much the same idea when he pulled a stunt that has gone into Baseball's Hall of Memory. His name was Ping Bodie, one of baseball's must famous umpires. Does anyone remember the incident? Ping was getting an exceptionally heavy dose of razzing from the fans during a ball game in California. Suddenly, in the middle of the game, Ping called the pro-

ceedings to a halt. He then walked over to the grandstand and climbed to the top. When he reached the top row he bellowed: "Play ball!" The bewildered managers rushed up to him and asked him what he thought he was doing. Ping waved his arms to include the fans. "If those guys can see better up here than I can down there, then here's where I call 'em from. Play ball!"

In other words, is not a clear, unobstructed, overall view of a situation or a person necessary before we can make a decent judgment? Even then can we always be sure of facts? And most of the time do we have any business judging, anyway? Must we not be careful to base our findings on facts, not fancies, on proof, not prejudice? Then should we not salt the whole thing down with God's reminder: "Judge not, lest you be judged"? Has not tremendous harm been done in our country, in the world, perhaps right on board your ship, by the "I don't know him so I don't like him policy"?

Do you not think that often enough many men on shipboard have been judged as snobbish, aloof, or harsh, when underneath it all they simply do not know how to approach people? Have you ever seen men judged as unfriendly, or as not able to be trusted, when they are "dying" to have someone treat them as friends, but do not know how to go about talking to people? Do you not feel that often enough a man has far deeper problems than we have, far more serious troubles at home, or in his own personal life, than we ever heard of? Should we not take such possibilities into account before judging?

Secondly, in the battle against prejudice, must we not return to the basic ideals and principles of democracy and practice what we preach?

RETURN TO
PRINCIPLES
OF DEMOCRACY

(Write on Board: Practice What We Preach.)

What is one of the most fundamental principles of democracy?

(Concept of Equality, of Liberty and Justice for All, Will Come Forth.)

Is not "liberty and justice for all" the exact opposite to prejudice? We hold fast to self-evident truths: that all men are created equal and are endowed by their Creator with certain unalienable rights. In our Constitution and Declaration of Independence, do we not think of all men as men, not as white men or black men or yellow men or brown men, but as men, made in God's image? When one of our famous writers was asked: How long will our Republic endure?" he answered: "As long as the ideas of men who founded her are predominant." And what are these ideas? Are they not liberty and justice for all, in face of ignorance, superstition, hatred? Did they not realize that we can make no exceptions? So Abraham Lincoln remarked in 1865: "As a nation we began by saying that 'All men are created equal.' We now read it that 'All men are created equal except negroes.' When the Know Nothings get control it will read: 'All men are created equal except negroes and foreigners and Roman Catholics'".

What is the real secret involved here, the great solvent of prejudice? Is it not the realization of the brotherhood of men under the fatherhood of God, with particular emphasis upon the dignity and worth of every single human person in God's sight? Remember what St. Paul says: that united in God there is no such thing as Jew or Gentile, Greek or Roman, slave or free man? But if we forget this cornerstone, does not the building of humanity fall apart? Then do we not find ourselves mouthing sweet nothings about unity, liberty, justice for all? Do we not become as the man in Chesterton's poem: "Oh how I love humanity and hate my next door neighbor"? Do not too many men call themselves Christians who will not allow a Negro in the same church with them, and who would gladly pave the streets with the bodies and souls of Jews? Do not too many men think themselves devout Jews when they detest deep insides themselves the very sight

of a Christian? Do not too many negroes think themselves the chosen people of God, because they have had to suffer so many injustices, while in their hearts smoulder hatred and rebellion against all white men?

And by the way, is it not important to remember that in a democracy it is very easy to get the idea that "50 million people can't be wrong"; that if a majority decides something, or wants something, or believes something, or says something, it must be right? Is this good? Actually, is not America a democracy made up almost entirely of minority groups? A minority group is any group smaller than half. Roman Catholics are a minority, negroes are a minority, Presbyterians, Methodists, Lutherans, Hungarians, Dutch, German, English—are not all of these minority groups? Is this not why our nation is called the melting pot of the world? ¹⁹

The watch we wear on our wrist—actually we can see very little of it: its face, its hands, a stem to wind it, an outside case. But what makes it work? The tiny little unseen and unknown parts inside. Is not the same true of the thing called democracy? What makes it work? The hundreds of thousands of tiny, little, unknown people of every creed, color, race.

A third principle we might spell out is Faith Against Fear.

(Write on Board.)

Granted that many of us may have been disillusioned by bitter experience, may have been deceived or ill-treated, may have been "double-crossed" by someone we trusted, is it even so not gravely important that we try to develop or recapture a faith in human nature?

Is it not actually a prejudice to believe that everyone is "out to get us", or that no one can be trusted?

Trust is contagious, and it is often amazing to discover how many people become even more honest than before when they feel they are being trusted.

Obviously we must be under no illusion about people and about human failings or look at everyone through rose-colored glasses. But to block ourselves off, wall out other people because we fear that everyone we meet is out to trick us, deceive us, hurt us in some way, is an illusion itself, and a form of prejudice that can make us extremely lonely and unhappy.

What do you think would happen if you bought two hundred umbrellas and lent them out without question every rainy day to people you did not know, had never seen before, taking only their names and addresses?

(Elicit Opinions.)

If you think you would be a "sucker", you are wrong. You would still have your umbrellas, and greater faith in human nature. A dress shop in Cincinnati has been doing this for quite a while. They started with two hundred umbrellas. At the end of two years they still had 198. Only two were not returned. The Central Bank of Yonkers, New York, gave its patrons a chance to try this same principle. The bank put small change in the lobby and invited the depositors to make their own change. At the end of the business day the books balanced to the very penny.

Not everyone is a crook, a thief, a snake in the grass, a "lizard in the scuttlebutt." If we give people half a chance, exercise a little faith in human nature, may we not lose a number of our prejudices?

What do we mean by the word ALCHEMY?

(Write on Board. Definition Will Probably Come.)

FAITH AGAINST
FEAR

For centuries men have labored in the process we call alchemy, the attempt to change lesser metals into gold. Recently we read that a scientist has succeeded, and maintains that he can now change a base metal into gold. But the cost of producing one ounce of gold would be one million dollars! Seems ridiculous, does it not? But actually, have we Americans not paid a much higher price to produce the gold we call America? Have we not paid in tremendous sacrifice, in blindness, in crippledness, in the deaths of hundreds of thousands of Americans? Fields of our own country and countless acres of foreign soil are lined with graves of our war dead, who, from the Revolution to Korea, have been paying the price for the thing we call America. With the acid of their blood have they not been turning the base metals of slavery, of oppression, of taxation without representation, of suppression of truth, of chaining of rights of free speech, of gathering together, of the press, of religious worship—converting these things into the priceless gold of freedom that is true freedom only when we have liberty and justice for all? In fact, is it not to help insure this freedom that many of us are in the Navy today? The price of our alchemy has been tremendous. Let it not be in vain.

HONESTY
THE BEST POLICY!

FOR ME???



IV. 2—FREE FOR NOTHING

(Principles and Practices of Honesty).

Objectives: To illustrate importance of sensitivity to the relevancy of honesty in life. To illustrate grave need for honesty in regard to property of others, as well as honesty in thought, word, and action. Discusses various forms of stealing as well as more subtle forms of dishonesty and the moral and social implications thereof.

I. INTRODUCTION.

- A. Cites principle for consideration: Honesty is the best policy.
- B. Furthers consideration to include concept: Honesty is always the best policy.
 - 1. Evokes awareness of "double standard" of morality or pragmatic morality.

II. QUESTIONS OF HONESTY AND DISHONESTY.

- A. Forms of stealing.
 - 1. Dishonest advertising.
 - 2. Padded claims.
 - 3. Underpayment of employees.
 - 4. Injustices toward employers.
 - 5. Similar forms.
- B. Forms of dishonesty in character.
 - 1. Deceit.
 - 2. Infidelity.
 - 3. Further forms.

III. ATTEMPTS TO JUSTIFY DISHONESTY.

- A. Reconsideration of double standard of morality.
 - 1. Pragmatic "necessity" and expediency.
 - 2. Business is business.

IV. IMPORTANCE AND VALUE OF HONESTY.

- 1. Trust necessary.
 - a. Functioning of society.
 - b. Morale.
 - c. Further reasons.
- 2. Dishonesty intrinsically wrong.
 - a. Divine Commandment.
 - b. Right to private ownership.
- 3. Contribution to overall integrity.
 - a. Honesty in thought, word, and deed.

IV. 2—FREE FOR NOTHING

Intro: (Chaplain Prints Following on Board.)

Honesty Is the Best Policy

(Asks Following Questions of Group At Large.)

HONESTY AND
THE BEST POLICY

Is this so? How many believe that honesty is the best policy?

(Ordinarily, General Assent Will Be Reached Rather Readily.)

Let us add to this principle.

(Adds on Board: Always, i. e., Honesty Is Always the Best Policy.)

Now how many agree?

(Agreement Will Be Less Easily Achieved, and Will Be at Least Hesitant. Responses May Include Notion: "It Depends." It Is To Be Noted That Regardless of the Response Here the Following Treatment Can Be Effective. Chaplain Should Proceed, Without Pursuing Negative Answers at the Moment.)

Let us hold this principle in mind for a few minutes and ask some further questions.

"PRAGMATIC
MORALITY"
"DOUBLE
STANDARD"

(For the Guidance of the Chaplain It Is Well to Note Here That Following Questions Are in Part Deliberately Intended to Evoke Admission of an Existing Double Standard of Morality, the One Based on the Right, the Other on Expediency. It Is Considered Particularly Important That This Technique Be Followed, Since Experiment Has Proved That It Is a Quick Key to Evidence of "Pragmatic Morality".)

(Chaplain Holds Up in Full View a Wristwatch, Fountain Pen, or Some Other Article of Fairly High Value.)

"FINDING"
WATCH

Suppose I left this watch here following our discussion today—simply forgot it, walked off without it. Suppose I came back looking for it a half hour later, and it was gone. Suppose I gave out the word through the whole ship that I had lost my watch. Do you think it would be returned?

(Discuss Probabilities. Opinion Will Be Divided. Some Will Maintain That It Will Be Returned Out of Intrinsic Honesty; Some Out of Fear of Discovery, Since It Is an Identifiable Article; Some That It Will Not Be Returned.)

"FINDING"
MONEY

Suppose instead of a watch I lost a ten dollar bill?

(Again Replies Will Vary, But Strong Feeling Will Be That Bill Will Not Be Returned. An Interesting Distinction Made Here by Many Men Is That Money Is "Impersonal". They Maintain That It Does not Connote the Same Feeling of Personal Ownership as Does a Watch.)

How can we coordinate the notion apparently held by a number of men, that pocketing lost money is justifiable, with the principle we have already agreed upon, that honesty is the best policy?

(In Discussion, Awareness of a Double Standard of Morality Will Begin To Be Evoked.)

Let us consider another possibility. Not too long ago a woman lost a purse containing \$60. A few days later she received the purse through the mail. In it were \$51 and a note saying: "I lost my own purse three weeks ago and never got it back. It contained \$9." What do you think of this?

**COMPENSATING
FOR LOST
MONEY**

(Elicit Discussion of Justifiableness of Stealing From Others to Compensate for Having Been Stolen From. Reasons for Answers Should Be Demanded.)

Another consideration. We are all familiar with the medicine man sort of thing. "Step right up folks. Step right up and buy yourself a bottle of Dr. Cureall's Snake Oil. Unlucky in love? This will turn you into the greatest lover since Romeo. Backache? This will make you forget you ever had a back at all. Halitosis? This will take your breath away. Mix it with your gasoline, spread it on your lawn, wax your floors with it, wash your dishes and your kids. There is nothing, absolutely nothing, folks, like Dr. Cureall's Snake Oil. So step right up and buy yourself a three-gallon bottle right now."

**QUESTIONABLE
ADVERTISING**

It was supposedly Barnum, the circus man, who claimed that "there is a sucker born every minute." A former Federal Trade Commissioner once stated: "Fraudulent advertising in magazines and newspapers costs the American public five hundred million dollars annually." What do you think of this? Do you feel that the old principle used in selling horses: "Let the buyer beware" takes care of this sort of thing?

(In Eliciting Discussion, Ask for Current Examples of Extravagant Advertising Claims.)

Let us move on. Back in 1914, on 29 May, the liner "Empress of Ireland" sank in the St. Lawrence River. The amount of money and jewels that the passengers declared they had deposited in the purser's safe was so terrific that the insurance company figured it would pay them to salvage the safe, at great expense. It is said that when they opened it they discovered it contained less than five percent of what passengers said that they had put in it, and had declared lost so that they would collect insurance. What is your opinion about something like this?

**"BEATING" THE
INSURANCE
COMPANY**

(Elicit Discussion. Ask for Parallel Examples.)

(Chaplain May Well Question Group for Information About Alleged "Rackets" of "Padding" Claims in Re: Fifty Dollar Deductible Automobile Collision Insurance. Here the Double Standard of Morality Concept May Be Very Sharply Revealed by Insistent Efforts to Justify Such "Rackets". Chaplain Can Accomplish Much by Now Pressing Question: "Do You or Do You Not Believe That Honesty Is Always the Best Policy?" Is It Best Only When Convenient, Only When It Favors Us, etc.? The Chaplain May Discover That Many Men Insist on Validity of the Principle, Yet Argue Contradictorily That "It Is Not Practical" in Certain Instances. Again It May Be Stressed That Experiment Has Proved That Use of This Technique Can Be Most Helpful in Arriving at the Very Heart of Certain Basic Moral Attitudes.)

Here is still another possibility to discuss. Do you feel that simply because we are more clever than others, able to "pull deals" without being caught, that we are justified in what we do? For example (and this is one for Ripley's Believe

BEING "CLEVER"

It or Not), in Poland, an entire town once watched while a gang of thieves stole an iron bridge! The thieves had dressed themselves as repairmen, took the bridge apart piece by piece, hauled it away! These thieves were almost as clever as the two who carried a ladder into a courtroom in Vienna, right in the middle of a trial, no less. They put the ladder against the wall, and began to remove a big clock. The judge was annoyed by the interruption, and asked if they could not wait until after the trial, naturally thinking they were workmen. "Sorry," they said, "we have orders to take it right away." Neither the men nor the clock have been seen since.

(Elicit Discussion of Notion That "Whatever You Can Get Away With" Belongs to You Because of Your Cleverness.)

ROBBING THE RICH

Let us move on. There are a great number of people who have the idea that whatever you can get for nothing from a big company, or from a millionaire, is "gravy". The bigger the company, they feel, the less guilty they are of any wrong when they take whatever they can get from the company. For example, there are people, as you know, who use a half-dozen different names when dealing with Gas Companies, or Electric Companies, or Telephone Companies. They find that changing their name is easier than paying their bills. There are people who will take almost anything from a door-to-door salesman on a "dollar-down, dollar-when-you-catch-me basis," and make sure they are never caught after the first dollar. It is an exceptionally easy way to furnish a home! Dozens of such examples can be given. What do you think about practices of this sort?

(Elicit Discussion.)

STEALING BY DESTRUCTION

Is it not an interesting fact that there are many people who would never steal, in the sense that they would never take money or other property that was not theirs, but who seem to have no realization that there is another method of stealing, of which they are guilty time after time? Is not destruction of the property of others, deliberately or unconsciously, through malice or carelessness, a form of stealing? Shipboard equipment and Government property generally probably takes a bigger beating than any other property you can think of. Apropos of this point, here is an interesting question. Actually, who *owns* the U. S. Navy?

(Responses Will Include: Government, People, Taxpayers.)

Who *are* the Government, the people, the taxpayers?

(Group Will Eventually Respond "We Are".)

Millions and millions of dollars of damage have been done, at the cost of the American taxpayer—which means you and me. In other words, the tax of every single thing we buy that is taxed, every bit of income tax we pay, is money invested in America. American property damage is damage to *our* property.

What are your ideas in this matter? Do you feel that destroying or damaging property is a form of stealing, in that, even though you do not take anything with you, you still deprive the owner of it?

(Elicit Discussion and Examples. As Time Permits, Chaplain May Find It Very Fruitful To Ask Opinions About "Kumshaw" Practices and Black Market Practice.)

Let us switch into another field, for a moment. What do you think about an employer who underpays his employees? Or, on the other hand, how about the employee who "goofs off" on the job, refuses to turn out a day's work, but is constantly "howling" about being underpaid? Do you think these things are related to stealing? **"GOLDBRICKING"**

(Elicit Discussion, Asking If Capital-Labor Problems Would Not Be Reduced to a Minimum If Both Sides Were Always Scrupulously Honest.)

Moving on again, let us take up a principle which shows through the slogan: "Business is business."

There are a great number of people who would object violently to the idea of what *they* would think of as stealing, but when it comes to a "business proposition," they shrug their shoulders, and say: "Business is business." Does this mean too often: Get what you can, while you can, no matter how you can? Cheat like mad, if you can get away with it? Make any kind of tricky contract you can to fool the person you are dealing with? It is all "o. k." as long as it goes under the name of a business deal? Sometimes we wonder how much of the money dropped into church on Sunday has been picked up in tricky business deals, in which someone has definitely been "taken." **"BUSINESS IS BUSINESS"**

What do you think of this "business is business" deal? Can you think of further examples?

(Elicit Discussion.)

Another matter worthy of discussion is that of souvenir collecting. What is your feeling in this regard as it relates to honesty? **"COLLECTING" SOUVENIRS**

(Elicit Discussion. Substance of Following Paragraph May Be Cited, If Desired, As Extreme and Serious Examples.)

(Some of the most disgraceful episodes in souvenir-collecting history, episodes that can not be laughed off, are said to have occurred during WW II, in area occupied by American military personnel after successful invasion. In Tokyo, at the end of the war, the Japanese had heard all sorts of horrible tales about what would be done to them by our troops, and they were quite frightened. Often as soon as servicemen would appear, the Japs would vanish. It is alleged that too often our men would walk down the streets, look in houses, see no one there, and go in and help themselves. It is charged there were cases of men walking up to policemen, taking their swords and giving them a cigarette in return. Such examples could be multiplied dozens of times over.)

Now let us consider the business of the plain, ordinary thief, who sees an open locker on the ship, and takes whatever is loose inside—the man with a hand like a snake, that can wriggle into a pocket and slide out with a wallet. He is the man whose only principle is: Somebody else has something I want. I will get it at the first opportunity.

Understand, we do not say that such a man is worse or better than the other classes of dishonest people we have discussed. It is simply that against these others—the shady business dealers, the clever tricksters, the medicine men, and so on, we can at least defend ourselves with our brains, in a great many cases. Against the sneak thief, there is very little defense possible, since soon or late he finds the weak link in the defensive chain, and breaks through it. Of course, he eventually is caught and punished by his own conscience, if in no other way, but this is of no immediate help to us. **THE EFFECT OF "SNEAK THIEF"**

There are probably few characters in the Navy that we fear more than a thief in our midst. Why is this so?

(Elicit Discussion, Which Will Probably Bring Forth Notions of Distrust, Suspicion, Resentment, etc. If Response Is Inadequate, or Chaplain Desires To Make Positive Statements, He May Find Substance of Following Paragraph Helpful.)

DISTRUST, RESENT-
MENT, SUSPICION

(Soon or late his presence and his stealing breed distrust, suspicion, resentment throughout the ship. We do not know whom to trust, and too often we end up trusting no one. We get the idea everyone is "crooked". We practically put our eye teeth under lock and key, and begin to think of everyone in the crew as a potential thief. We are in the same situation as the three thieves who beat up an old man, took his wallet, containing ten thousand dollars, and escaped to divide it among themselves. They planned to hide out in a certain hotel, so while two of them went up to the hotel room, the third one went out to get some sandwiches for all of them. On the way back he began to "figure some angles". He thought: "Why should I split ten thousand bucks with those jokers?" So he got hold of some arsenic, and sprinkled it through two of the sandwiches, covering it with mustard and relish. While he was busy doing this, the other two were having a conference. They figured: "Why should we split this three ways? Let's ring for some drinks, slip some arsenic into that joker's drink, and we'll only have to split two ways—five thousand bucks apiece.")

The first crook arrived with the sandwiches, set them on the table, and picked up the drink his friends had so kindly prepared for him. A couple of swallows "did the trick", and reduced the firm by one-third. Whereupon the other two gentlemen of honor sat down, devoured the sandwiches, and left ten thousand dollars to the local undertaker.)

Besides the fact that it spreads the seeds of distrust, suspicion, resentment, do you think there is any danger that stealing leads to further stealing?

(Elicit Discussion, Using Substance of Following Paragraph If Desired.)

(A man's whole life can become obsessed with the idea of what he can get for the taking. He can become blinded to everything else, to everything decent and good, to any proper sense of values, by the glitter of easily plucked gold or silver.

Does anyone remember from the scriptures the most frightful example of all, in this regard?)

(Try To Elicit Story of Judas; if Not, Give It.)

(His name was Judas, and the one thing for which he is remembered is that he sold Jesus for thirty pieces of silver. He had lost all sense of proportion, all notion of true values. Remember when he was at a supper with Jesus and the other Apostles, and a woman came in with a box of perfumed ointment, which she poured over Jesus' feet? Remember Judas' complaint? He growled out: "This ointment could have been sold, and the money given to the poor." Which sounded very noble—except that the scriptures tell us: Judas said this because he was the treasurer of the Apostles. He had control of the purse strings. And he was a thief!)

Have you any further thinking on this point? How do you rate a thief on shipboard? What do you think stealing can lead to?

(Elicit Discussion Furthering Concept of Distrust, Suspicion, Resentment; Lead Toward Examples of Violence and Wanton Crime Begun Through Petty Theft.)

Now much of what we have discussed up to this point has been about the *fact* of stealing itself, and some of the consequences of it. We have not had too much to say about *why* stealing is wrong—stealing or dishonesty, or destruction

FURTHER
STEALING

THE WRONG OF
STEALING

of property, or any of these matters we have mentioned. Anyone want to "take a crack" at the "why"?

(Elicit Discussion. Response Will Include "Respect for Others, Including Their Property," Prohibition by Divine Commandment. In turn, Chaplain Should Evoke Realization That the Divine Commandment Has a Specific Purpose: *Protection of the Inherent, God-Given Right to Private Property*. Substance of Following Paragraphs May Be Elicited by Questioning and Discussion.)

(It is not difficult to see that dishonesty in regard to the property of others, whatever form such dishonesty takes, is a threat to one of man's most basic rights. When the Declaration of Independence speaks of the rights of life, liberty and the pursuit of happiness, it recognizes the fact that the security of these rights depends on respect for property rights. The property may be a ham sandwich, which I am about to eat to help keep me alive, or a tudor Chevrolet, which I use to carry out my business, or further my own pleasure. It may be a set of tailor-made blues, or a four-story ranch house. It may be a wallet filled with cash and pictures of my girl-friend, or it may be a couple of new skivvy shirts. Whatever it is, unless I can have some confidence that others will recognize it as mine, will leave me in peace to use it, will not connive at every moment to try to get it away from me, I cannot very well pursue the happiness, practice the liberty, live the life the Declaration of Independence talks about.

MEANING OF
HONESTY

Actually, the only workable society, the only one in which we can have a sense of security, is one in which honesty is the rule, not the exception. And the more widespread and practical honesty is, the greater the security of all concerned. This is automatic.)

(Chaplain Writes *Honesty* on Board.)

We have had much to say about dishonesty, in the form of stealing, particularly, but when we think of honesty, or an honest man, do we not think of something more than merely "not stealing", or of a man who does not steal? What do we actually mean by honesty, or an honest man?

THE "WHITE LIE"

(Elicit Comment. Responses Will Probably Reveal Awareness That Truthfulness, Fidelity, Integrity, etc., Are All Part of the Virtue of Honesty.)

Let us consider some of the component parts of what we might call an honest character. The highly-publicized case of the cherry tree might merit discussion. What do you think of the "I cannot tell a lie; I did it with my little hatchet" approach? Do you feel that the principle: "Honesty is *always* the best policy" always holds good in the question of "to lie or not to lie"?

(An Obvious and Fruitful Response Will Concern the "White Lie." Chaplain May Again Ask Direct Question: Do We or Do We Not Accept the Principle of Honesty as The Best Policy, or Do We Adhere to Double Standard of Morality? *Is a Thing Intrinsically Wrong or not?* Excellent Opportunity Can Be Afforded to Affirm Principle That End Never Justifies Means if Means Are Evil. Further Discussion Can Develop Realization That "Fifty Million Frenchmen" Can Be Wrong. Mere Acceptance of "White Lies" in Popular Usage Does Not Purify It. Chaplain May Explain Concept of Mental Reservation.)

How would you coordinate the notion of honesty with that of self-evaluation? How do you think a truly honest man judges himself?

(In Discussion Evoke Concept of True Humility, i. e., True Self-Evaluation: Honest Recognition of Faults, Honest Recognition of Merit.)

HONESTY AND WORK

In relation to the all-important matter of work, what do you think can be said of a truly honest man?

(Elicit Discussion, Which May Involve Fact That Fulfillment of Our Work in Military Service May be Obligatory In Conscience Out of Justice, Prescinding From How Much We Are Paid, How We Are Treated, etc. Capital-Labor Problems May Likewise Enter Into Discussion.)

INTELLECTUAL HONESTY

There is a thing spoken of as intellectual honesty. What does this signify?

(In Discussion It May Be Extremely Important to Stress Value of Intellectual Honesty in Today's World, Academically, Politically, Economically, Philosophically, etc. Substance of Following Paragraph May Prove Helpful.)

(The honest man is not simply a "yes" man. He tries to discover the reason for things, and operate with intelligence accordingly. If he sees something that he does not understand, or that seems stupid, he wants to know the facts. At the same time, if he himself has been wrong, or has done something stupid, or has held an untenable position, he is willing to correct his errors, take the blame, admit he has been wrong, not try to blame another. For example, to please a certain official, President Lincoln once signed an order transferring certain regiments. Secretary of War Stanton, believing the President had made a serious mistake, refused to carry out the order. "Lincoln's a fool!" he roared. Upon being told what Stanton had said, Lincoln replied: "If Stanton said I am a fool, then I must be, for he is nearly always right. I'll stop over and see for myself." And Lincoln did just that. Moreover, when Stanton convinced him the order was in error, Lincoln withdrew it. This takes real honesty.)

HONESTY AND MISTAKES

Often enough, both in civilian life and on shipboard, we all make mistakes. It is the "big" man, the honest man, who can admit it. Maybe we have complained about an officer who actually was proved right in the long run. Maybe we have "given off" in public about something, later to learn we were completely in error. An honest man does his best to correct his mistakes.

HONESTY IN MARRIAGE

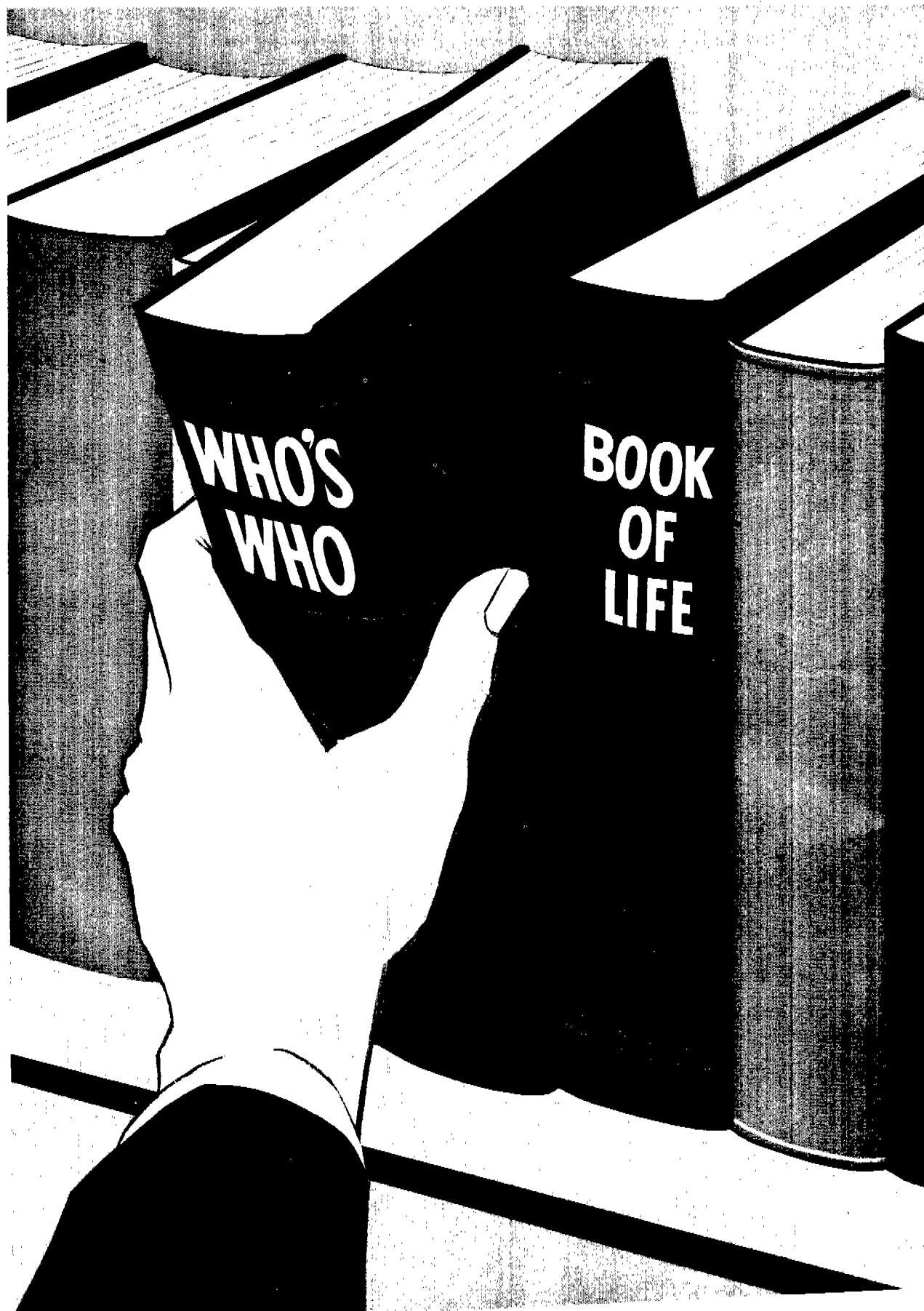
Finally, reference might well be made to an area in which, perhaps more than any other, honesty is of indispensable importance—in marriage and the home. Would you have any comments on this point?

(Elicit Discussion, Centering Particularly on Marital Fidelity—as Well as Fidelity of a Man to His "Best Girl" or His Mother, While Away From Home, and on Complete Honesty Between Husband and Wife in the Home. Any Chaplain Might Well Bear Public Witness to Fact That a Tremendous Number of the Most Serious Types of Marital Difficulties Involve Some Form of Dishonesty. It May Be Cautioned Here That Question May Arise: "Should a Man Entering Marriage Tell His Wife of All Past Misdemeanors?" It Is Urged That No General Answer Be Given Publicly to Such a Question, But That Men Be Informed That Details of Case Would Have to Be Understood by Chaplain, and That Opportunity for Private Discussion of This Point Is Available. Evoke Realization of Growth of Suspicion, Jealousy, Resentment in the Home Because of Dishonesty of Husband or Wife in Various Matters, of Which Infidelity Is One Aspect, Payment of Bills Another, Promises Made and Not Kept Another, and so on. *Here Again Notion of Double Standard of Morality, as Against Honesty Is Always the Best Policy, Should Be Introduced for Discussion.* Chaplain May Conclude With Several or All Points of Following Summary, as Time and Circumstances Advise.)

DOUBLE STANDARD AND EXPEDIENCY

(We could go on for quite a while longer in giving examples of honesty, and the way in which an honest man acts. Suffice it to say the honest man "plays it square" with every one, right down the line. If he is married, he is honest with his wife. For him there is no nonsense, no "fooling around" when he is away from home or at any other time. If he is not married, he is honest with his folks, his girl friend, or the girls he meets on liberty. He is honest in his work, in his word, in his treatment of everyone, whether officer or whitehat. He does not have to worry about ruined reputations. He has no hidden guilt about hidden sins. He does not write his mother a touching letter with one hand, while the other hand is reaching for the penicillin. He can go home on liberty, or when his hitch is done, and face his folks, his girl, his wife, his children squarely; look them straight in the eye, without that slimy, crawling feeling inside, the feeling of the man who is at heart a thief, having stolen the trust that was placed in him. The honest man is the man we can trust with our money, our faith, our lives. He is the man his folks, or his wife or his girl can trust with a sacred love, a pure belief, a faithful confidence. He is the man God can trust to help in the betterment, the security, the brotherhood of all men. The honest man has what it takes in daily living, because you can be sure he will never take what you have. Above all, the honest man is the man of a single standard of morality: Honesty is *always* the best policy.)

THE HONEST MAN



V. 2—WHO'S WHO

(Importance and Evaluation of Recognition and Acceptance)

Objectives: To illustrate strong human desire for acceptance and need for recognition. Stresses these as motivation behind many actions, both good and bad. Points out proportionate values between working for recognition by man and recognition by God. Purposes to help men understand themselves better in inter-personal relations, and to help them adjust to a mature expression of the drives for recognition and acceptance.

I. INTRODUCTION.

A. Cites one of major driving forces of human nature: Drive for recognition and acceptance.

II. REASONS PROMPTING DRIVE.

A. Natural desire.

1. Conscious or unconscious awareness of our own worth.
2. Recognition that we are persons, to love and be loved.
3. Conviction of our uniqueness.
4. Awareness that we are persons made in image and likeness of God.
5. Feeling that we have a purpose.

B. Social.

1. Traditional deference paid age, position, rank, etc.
2. Social nature demands caring what people think of us.

III. FORM DRIVE TAKES.

A. Good expressions.

1. Friendship.
2. Laudable ambition.
3. Worthwhile movements of a "We The People" type.

B. Dangerous or damaging expressions.

1. Cultivation of reputation rather than character.
2. Forms of rebellion, e. g., non-conformist appearance.
3. Crime and delinquency.
4. Immature insistence upon acceptance and recognition so that such is goal rather than byproduct.
5. Over-importance given to money.
6. Unrestrained ambition.
7. Becoming "one of the boys".
 - a. Sex prowess.
 - b. Excessive drinking.
8. Denying one's background.
9. Habitual self-centeredness.
10. Acting the atheist or agnostic.

IV. MATURITY AND ADJUSTMENT IN APPROACH.

A. Adjustment to fact that recognition and acceptance are not always forthcoming from other human beings.

1. Virtue is its own reward.
2. God sees and rewards in due time.

B. Mature patience.

V. IMPORTANCE OF RECOGNIZING AND ACCEPTING OTHERS.

A. Value of praise and sympathy.

V. 2—WHO'S WHO

Intro: (Chaplain Begins Immediately By Asking Following Question of Specific Individuals.)

Do you care what people think of you?

(Majority of Individuals Asked Will Reply in Affirmative.)

Are there men who maintain that they do not care what anyone thinks of them?

(Again Affirmative Admission Will Come Forth.)

Do you feel they actually mean this? Do you believe that men who claim to be completely indifferent to the opinion of others are actually unconcerned, are not the slightest bit interested in what anyone else in the world thinks or says about them?

(General Comment Will Point Out That This Is a Feigned Callousness Under Ordinary Circumstances.)

Accepting the idea that we all do care about the opinions of others in some way or other, what reason can we give for this caring? Why do we care what people think of us, what they say about us, how they act toward us?

(Among Other Answers Will Come Forth "Natural Desire for Recognition or Acceptance"; Desire to "Belong".)

THE IMPORTANCE
OF RECOGNITION
AND ACCEPT-
ANCE

Do we not all want to "belong" to something or someone? Do we not all want to be recognized as worth something? Do we not all want to be accepted? Do you not feel this is one of the most powerful drives in human nature? What would the response be, normally, if you told a little child he was not really the child of the mother and father he knew, but was actually a "foundling"? Why do infants cry, in many instances? Why do we all appreciate a "thank you" or a "well done"? Does a ball player appreciate an ovation from the crowd for a home run, or for pitching a no-hitter, simply because his popularity and his yearly salary might have a connection with each other? Why do some people feel like "big shots" if a waiter in a restaurant recognizes them, calls them by name? Does it mean anything to us if a Commanding Officer cites us publicly for something we have done, whether it has been heroism under fire, or turning out a good ship's paper, or coming up with a good clean ship for inspection, or conducting ourselves well on liberty?

Example after example could be given. We could ask questions endlessly in this regard. We all seem agreed that the natural desire for recognition, for acceptance, for a feeling of importance or significance, for "belonging"—call it what you will—is a powerful and important factor in our lives.

Now this drive within us can express itself in many ways. What would be some of the better ways?

(Responses May Include: Rank, Rate, Position in Society or Business, Formation of Worthwhile Groups, Friendship, etc.)

Obviously, much of our success is prompted, in part, by our desire for honest recognition, acceptance, is it not? Is not the man who has put in the time, has done his work conscientiously, has studied for his exams, more than a little bit interested in the stripe that indicates the rate? Social customs the world over seat people in order of age, or dignity, or some such recognition pattern, at a table. In the home that is what it should be—is not proper deference, or recognition, given to the parents? Various organizations give various honors: symbols of rank and rate in the military, battle ribbons and medals; titles of nobility; offices of election; “degrees” of progress in the organization, and so on.

WAYS OF EX-
PRESSING DESIRE
FOR RECOGNITION
AND ACCEPT-
ANCE

Is not one of the most important things in a true friendship that friends accept each other as they are, not merely as they would like each other to be? Is not the same true of marriage? Where a husband recognizes his wife's faults, yet accepts her as she is, and vice versa, does not the marriage have that much more in its favor?

Now unfortunately, as is rather obvious, the desire for recognition, the drive for acceptance, for a feeling of belonging, can really run wild, and lead to all sorts of trouble, light and serious. As every drive, this one must be controlled. If not, the consequences can be extremely damaging. Attempts to compensate for lack of recognition, for a feeling of “not-belonging” can take a number of forms. Let us consider some of them. What suggestions have you?

COMPENSATING
FOR LACK OF
RECOGNITION OF
ACCEPTANCE

(Discussion Can Elicit Money-Madness, Pride, Prejudice, Racial Hatred, “Chip on the Shoulder” Attitude, Irreligion or Anti-Religion, Compromise, Treason, Juvenile Delinquency, Crime, Immorality, Drunkenness, etc. Write Each on Board.)

What of the man who always seems to have a chip on his shoulder? What do you think is often the root of his difficulty?

(Chaplain May Elicit Responses by Questioning Specific Persons or He May Present Ideas That Follow or Others.)

Underneath, in many cases, do you think that the man is consciously or unconsciously discontent because he feels he is not being given a “square deal”, his work is not recognized, he is taken too much for granted? So he rebels by cutting himself off from others, being harsh and argumentative, ready to flare up at the slightest provocation. In this way he compensates for lack of recognition; he gets a bad reputation, which he feels, in some strange way, is better than no reputation at all. This is a very subtle thing psychologically, and should not be too readily ignored. Have any of you met men who respond in this fashion?

BY BEING PUG-
NACIOUS AND
ANTI-SOCIAL

Do you think that there is any relation between prejudice and desire for recognition? Do you feel that there are men who find that in tearing down someone else because of race or religion or nationality, they build up their own ego, make themselves sound clever, make themselves the center of attention?

BY PREJUDICE

(Affirmative Discussion May Be Expected.)

You have heard the term “two hundred percent American”. What does it mean, and what prompts it?

(Elicit Idea That “One Hundred Percent American” Hates All “Foreigners”; “Two Hundred Percent American” Hates Almost Everyone. Such An Attitude Can Again Be Attributed in Part to Desire to Emphasize One's Own Prestige, Wisdom, etc.)

Concerning ourselves for the moment with a less serious problem, do you feel that many boys and girls, men and women try to attract attention by the way they look, the way they cut their hair, the clothes they wear? In what way is this true?

(Comments Will Come Forth on "Zoot Suit", "Swing Cut", etc.)

**BY FADS IN
APPEARANCE**

Even this can have its serious side. Is not one of the great problems eventually wrecking many marriages in this country the fact that there is so much attention paid to external appearance—the battle of the sexes to win recognition on the grounds of "looks"? A couple attracted to each other exclusively on this basis marry, then find that appearance is not everything, that external beauty fades, and that sometimes nothing is left of what they had thought was love.

How about those who think that money means everything, because with it goes fame, or wide recognition? Is it true that money can buy everything?

(Important Discussion Can Be Elicited Here. Majority of Men Will Note That Money Cannot Buy Love, Happiness, Peace, or Other Such Blessings. This Particular Question Frequently Gives Rise to "Inter Group" Debate of Much Value.)

**BY WEALTH OR
"STATUS SYM-
BOLS"**

Seriously, does not money give many people a tremendous feeling of importance which is far more to them than the material things money can buy? Is not the same true sometimes of living in a huge house, or driving a sleek, custom-made car? We really can become impressed with our own importance. But as you have generally agreed, our lives can still be completely empty, despite the size of our bank account. This is particularly true of those who have stolen, "respectably" or criminally, what they have.

And speaking of crime, what is one of the most prominent reasons behind both adult crime and juvenile delinquency?

(Substance of Following May Be Elicited.)

**BY REBELLIOUS-
NESS AND
DELINQUENCY**

Could not the FBI tell us that thousands of juvenile delinquency cases, thousands of adult crimes, are instances of people who feel that they have been "pushed around", not recognized, passed over by the public, not accepted? They want headlines, no matter how they get them. They want publicity, want to be known for having done something—anything. They think it is better to be a criminal than a nobody. So they murder, rape, steal, cheat, lie, set houses on fire, break windows, destroy property, "bust up" automobiles, do practically anything for recognition.

**BY BEING "ONE
OF THE BOYS"**

Let us board ship for a moment, and consider some situations which we both know are common enough. Is it not here, perhaps more than anywhere else, possibly because we live together in such close quarters, that the urge to be "one of the boys" is manifested? What are some of the things some men do to be "one of the boys"?

(Substance of Following Can Be Elicited. If Response Is Inadequate, Chaplain May State Matter in Form of Theoretical Questions, as Follow.)

(What of the sailor who loves to give off about his escapades with women, his accomplishments, describing these things in gory detail, painting himself as the great lover, "the atomic answer" to the female sex? Is he not, in many instances, simply looking for recognition, trying to appear significant and important? Does he not find this an easy way to gather a crowd, to give them the word, to be listened to as an authority? Do you think there is any harm in this?)

(Elicit Realization of the Seriousness of Leading Others Into Sinful Experiences, of Encouraging Others to Do Things They Might Never Have Done Otherwise.)

(What of the men who, in trying to be "one of the boys", go along with the crowd always, never seeming to have a mind of their own, knowing what is wrong, but not having the "guts" to stand against it? Do you not think a number of men go off to burlesque shows or houses of prostitution, not nearly so much because of desires for these things, but because they want to prove they are "men", "right guys", one of the gang?)

(Affirmative Answers Will Come Forth in Discussion.)

(It would be extremely interesting to discover how many men drink, not because they like to drink, but because they feel it is the thing to do, it is the way to be one of the gang. What do you think about this?)

(Affirmative Answers Will Come Forth.)

(We could well wonder how many men get "plastered", "tie one on" to prove they are "real men".)

So examples could be multiplied, but more important than trying to exhaust possibilities in this regard, is a consideration of the "why" behind this drive for acceptance, for recognition, for a sense of significance. What are the motivating forces involved?

WHY WE COM-
PENSATE FOR
LACK OF RECOG-
NITION OR
ACCEPTANCE

(Various Responses Will Come Forth. It Is Important That the Chaplain Either Elicit or State the Substance of the Following Paragraph.)

(Among other reasons for this striving, is not one a deep-rooted knowledge that underneath it all we really *are* somebody—somebody worthwhile? We may never think much about it, but down inside us is there not the feeling that we were put on earth for a purpose; that we are not just stones, or trees, or elephants? That we are not just numbers in a file, not just cogs in a Navy machinery? We are men! We are unique! There is absolutely no one like us in the world. We are far more different from anyone else in the world than even our fingerprints show. We can think, we can do as we please in thousands of instances. We can love other people; we can be loved by other people for what we are, for who we are. Those of us with religious background realize that all of these things that spell our worth: the fact that we can think and act and love like men, that we have a purpose in life, that we are individual persons—we realize that this is all due to the further fact that we are made in the image and likeness of God, Who is of supreme worth, of infinite value. We realize that whatever worth or value we have, whatever right we have to be recognized for what and who we are, comes basically from this fact, that we are mirrors, in a small way, of God's worth and God's right to recognition by men. We believe that all men have a spark of the fire of God inside them, and that certainly every man has a value beyond measurement.)²⁰

However, despite our own realization of our own worth, obviously recognition is not always forthcoming from others, nor are we always accepted as we might like to be. This may be a problem for us, or we may very quickly adjust ourselves quite adequately. We have discussed some of the ways in which it is possible to force some sort of recognition, impress others with our importance, such as "shooting off our mouths", ridiculing and criticizing others, drinking ourselves silly, leading others astray, getting "fouled up" with women, with the law, with the Commanding Officer, and so on. What would be the contraries of

these, the intelligent ways of adjusting ourselves to a world, a situation, a shipboard environment wherein we may not be receiving the recognition, the acceptance, the awareness of our significance due us?

(Elicit Discussion; If Inadequate, Substance of Following Paragraphs May Prove Helpful.)

**INTELLIGENT
WAYS OF AD-
JUSTING TO LACK
OF RECOGNITION
OR ACCEPTANCE**

(Can we not always do our work as it should be done, whether anyone bothers to notice it or not? Can we not refuse to go along with the crowd just to be a "right guy"? Can we not practice our religion, regardless of ridicule, treat women with proper respect, regardless of "below-decks talk"? In our language, our thought, our actions generally, can we not conduct ourselves so as to win the really worthwhile recognition of a good reputation, of esteem, of trustworthiness and dependability? Where we see no immediate recognition on the part of men, can we not be nonetheless sure that the God Who sees every thought in our minds, every action we perform, hears every word we say, will eventually recognize us, and when we finally meet Him face to face, give us the eternal "well done" that means everlasting happiness?) ²¹

How about our relations with others on this point of recognition or acceptance? Do you think we can be of any help in this regard?

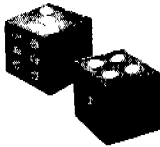
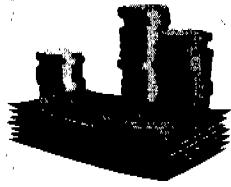
(Responses Giving Content of Following Paragraph Will Probably Come Forth.)

**HELPING OTHERS
IN THIS COMMON
PROBLEM**

(Do you not feel a friendly pat on the back, a "thanks a lot, fellow", a "nice going," a word of encouragement, of sympathy, goes a long way? Is it not a strange thing that we can give a big hand to a football player when he is taken out of a game, even though we have never met him and probably never will meet him, yet time after time give no thought to the idea of a word of praise for a man who works right beside us on the ship, a man we see every day? Such a little thing as: "That's a good job of paint chipping," can make a man feel good. He has been recognized as having some significance. Cannot the oil of recognition take a lot of friction out of shipboard living, and does it not amount to plain, ordinary kindness? If we think of how we ourselves like to be praised and do the same for others, we find it works wonders in all-around good feeling. Even when we disagree with a man, can we not destroy a lot of prejudice by recognizing his sincerity and good intentions?

May it not well be time for each of us to take a good look, a "new look" inside ourselves? We might well examine our motives, ask ourselves why we do some of the things we do, for good or for bad. We can begin to shoot for honest recognition for jobs well done, acceptance with integrity, quiet awareness of our own importance in the world, in the Navy, to our families, to each other, to God. We may not arrive in the pages of WHO'S WHO IN AMERICA, but we will come to realize that in due time we will be recognized as real men, in the full sense of the term, and this is one of the greatest rewards possible in life.)

(Film: "Service Plus"—MA6962D—Recommended for Use in Discussion Area II.2 Is Likewise Applicable Here.)



INTEGRITY
DECENCY
HONESTY
TRUTH
MORALITY

I. 3—WHAT MAKES A MAN A MAN

(Responsibility and Character)

Objective: To illustrate that if we avoid obligations, refuse to face problems, look for "ways out" it is because of the fact that in some way we are not real men, that is, some ingredient of true character is missing. Points out what the ingredients of true character are, morally and spiritually, and how possession and development of such ingredients help us meet situations manfully. Notes that manhood is not in mere "flexing of muscles", but is in development and strength of moral fibre.

I. INTRODUCTION.

- A. Approaches definition of manliness negatively through literary figures who attempt escape from responsibilities of manliness.
 - 1. Cites stories of Mr. Mitty, Lost Weekend, Jekyll and Hyde.
- B. Continues negative approach through consideration of physical prowess and allied achievements of the alleged "he-man".

II. INGREDIENTS OF REAL MAN.

- A. Considers positive attributes necessary for true manliness.
- B. Considers these attributes in action and conduct.
 - 1. Lists types of actions avoided by real man.
 - a. Immature following of crowd.
 - b. Dishonesty and deceit.
 - c. Infidelity, sexual misdemeanours, excessive drinking.
 - d. Other "escape" techniques.
 - 2. Lists types of attitudes and actions of real man.
 - a. Mature adjustment to life.
 - b. Courage of convictions.
 - c. Recognition of worth before God.
 - d. Corresponding respect for others.
 - e. Similar characteristics.

III. FURTHER CONSIDERATION OF FACTORS CONTRIBUTING TO MANLINESS OR UNMANLINESS.

- A. Raises question as to why some men "go to pieces" morally upon entrance into Navy.
- B. Considers popular concept that "every man has his price".

IV. POSES OPPORTUNITY FOR DECISION, CHOICE BETWEEN MANLINESS AND UNMANLINESS.

- A. Presents dilemma.
- B. Further illustrates consequences of decision.

V. SUMMARY OF IMPORTANCE OF REAL MEN.

- A. Nation and Navy worth only the men in them.

I. 3—WHAT MAKES A MAN A MAN?

(Introductory Note to Chaplain: It May Prove Helpful to Refer to Areas Relative to the Intrinsic Worth of the Human Person, Prior to Beginning This Discussion.)

Let us begin by putting our memories to work. Three well-known books that have been turned into movies are: The Secret Life of Walter Mitty, Dr. Jekyll and Mr. Hyde, Lost Weekend.

INTRODUCTION,
THREE STORIES
OF "ESCAPE"

Possibly some of you have either read the books or seen the movies, if you have not done both. How about some volunteers to refresh our memories on the stories. Let us take the Secret Life of Walter Mitty first. Will someone give us a "rundown" on it?

(Write Title on Board, and Elicit Story, Helping to Fill in Any Necessary Details. Stress, of Course, Is on Double Personality: the Meek, Mild Milktoast Mitty That He Was, Under His Wife's Thumb, and the Brave, Daring, Courageous Mitty That He Was in His Own Dreams. Chaplain Can Review Story in the Thurber Omnibus.)

Now let's go on to Dr. Jekyll and Mr. Hyde.

(Again Write Title and Elicit Story, Aiding Where Necessary. Stress Is on Double Personality Once More: The Refined, Suave, Respected Dr. Jekyll, the Crude, Coarse, Violent Mr. Hyde. Stevenson's Story Should Be Readily Available to the Chaplain.)

Finally let us have someone give us the word on Lost Weekend.

(Write on Board: Elicit Story. Again the Daydream Idea Is Stressed in Charles Jackson's Novel. Chaplain May Find That Reading the First Ten Pages Will Give Him Sufficient Clue to the Story if He Finds it Not Feasible to Go Through the Entire Book.)

"ESCAPE" THE
COMMON BOND

Now there is a very definite tie-up, a very definite common bond among these three stories. Who sees that tie-up? What one thing could you name that would be basically the same in each story?

(Responses Will Center Around "Escape". Write on Board.)

The real link binding together these different sets of circumstances, which seem at first to have nothing whatever to do with one another, is that the central figure in each story was looking for what we can call "A Way Out." Was not each one running away from a problem, from facing an obligation, from the here and now, from the situation as he saw it, from a form of life that he did not like, instead of facing up to it and trying to work it out intelligently? Was not Mr. Mitty looking for escape from being a milktoast, or from feeling persecuted by his wife, by dreaming of himself as a hero? Was not Mr. Jekyll trying to escape respectability by drugging his conscience in such a way that he would turn into an unknown beast? Was not the man in Lost Weekend, Don Birnam, obviously trying to escape a situation he considered absolutely unbearable?

Do not all sorts of people do the same? A thief who takes money from a wallet for example, may he not be looking for a way out of a difficulty he himself has created? Does not a murderer feel that getting rid of the person who stands in the way would be *his* way out of a problem? Do not fugitives from civil law or the Navy obviously run away from circumstances which they simply refuse to accept? Do not many men dissatisfied with home life feel they can solve everything by divorce, or by running away? Is not the man looking for a prostitute looking for a way out for his passions? Are not these all escape mechanisms, just like Jekyll, Mitty, Birnam?

Now do you not feel that some of us do the same thing from time to time, that is, refuse to face facts, fail to face up to a situation, see what our obligations or responsibilities are, and try to work them out intelligently? Do we look for a way out, run away in some fashion or other?

What do you feel about it? We are not looking for public confessions, but simply for some concrete examples of how we look for ways out of obligations, if you think we do. If you do not think we do, do not say we do. We might suggest one or two to start things off. For instance, John Jones, Seaman, comes to a chaplain to ask a recommendation for Navy Relief Help. The Chaplain finds that the man's monthly income and allotment amount to \$185.87. When asked to line up the way he spends it he says that he pays \$80.00 per month on his new Buick, \$15.00 per month on his 21-inch television set, \$28.00 per month for beer, wears only tailor-made dress blues and has bought himself five new suits of civilian clothes this past year!

What is wrong with the picture? Kind of ridiculous, is it not? But for him Navy Relief is the easy way out. Do not do your own thinking; do not work out an intelligent budget; do not cut down on luxuries to take care of necessities. Let someone else "carry the ball" for you; it is much easier. Then you can support your wife in the manner in which she wants to become accustomed! Now how about some examples from you? What forms does the "urge to escape" take?

(Ask Question of Specific Individuals. Response Will Include Such Notions As: "A 72" Away From Navy, Drinking, Emotions, Suicide. List All Answers on Board. If Response Is Negligible Suggest Several, Such As: Excessive Drinking, Adultery, Sexual Promiscuity, "Goofing Off" on the Job, AWOL. If Necessary, Resort to Statistics Used in Discussion *What's Right With America*, Which Statistics Enumerate Number of Suicides, Murders, Rapes, Robberies, etc., Daily in America.)

Now a further question comes up. What is the difference between the man who faces facts and tries to work things out intelligently and the man who runs away, either through heavy drinking, loose sex life, divorce, "goofing off" on the job, or some other means? Can you say just what makes one man act like a man, another man like a child? What makes a man a man?

We are all familiar with the muscular "he-man", the Charles Atlas on the magazine cover. Do muscles make the man? What do we mean when we speak of someone as a "real man"?

(Write on Board. Discuss, Listing Answers, Which Will Probably Include Such Notions As: Accomplishments, Friends, Wife, Religion, Determination, Character, Social Outlook, Way He Lives, "Regular Guy", Likeable, Charitable, Self-Discipline, Respects People, Has Certain Standards, etc.)

**REAL MAN:
DOES—DOES NOT**

If ingredients of character, or honesty, or adherence to certain standards, and so forth, constitute a real man, how would we classify his actions? In other words, if these are the things of which he is *made* how can we expect him to *act* or not to act? What things would you expect him to do, what not to do, generally speaking?

(List Two Columns on Board Under Real Man: Does—Does Not. Question May Arise: "Under What Circumstances," or "To What Are You Referring in All of Life?" in Daily Living on Shipboard, in Civilian Life, at Home, Away From Home, on Duty, on Liberty, Where a Man Goes, What He Does When He Arrives, What He Reads, How He Talks, etc. Responses Will Include Discussions of Stealing, Lies, Deceit, Sexual Misdemeanors, Not Following Crowd, Treating Others With Consideration, etc. These Responses Will in Great Part Be the "Verb" Forms of the "Nouns" Listed Above as Ingredients of the Real Man. It Is Considered Wise to Use This Technique, However, Despite the Repetition, to Emphasize Concept of Action Following Nature—A Man Acts as He Is.)

**DOES EVERY
MAN HAVE A
PRICE?**

Very much applicable to our discussion is consideration of a very common statement, namely, that "every man has his price". What does this statement mean?

(Elicit or Give Answer as Follows.)

The statement implies that under duress, under temptation, if what he wants is valuable enough, if an offer is attractive enough, if the circumstances are serious enough, every man, no matter who he is, will "sell out", will "fold up", will yield to pressure. What is your feeling in this regard? Or do you think there are men with such tremendous moral courage that this is not true of them?

(Fruitful Discussion Can Be Elicited. Opinions Will Vary. Men Will Generally Feel That Everyone Falls Some Time or Other, Depending on Circumstances. Some Men Will Feel That Everyone Falls Frequently and Seriously Under Temptation. Some Men Believe That No One Is Pure, Faithful, Truly Honest, etc., Except for "Lack of Opportunity.")

**REAL MEN HAVE
MORAL PRIN-
CIPLES**

It is true, of course, as is pointed out in the Scriptures, that even the just man falls frequently, but do you not believe that there are many solid men who, cooperating with God's help, without which we can do nothing of real worth, live their entire lives without "cracking up" morally? Do you not believe that there are others who may have made serious mistakes, but who have picked themselves up and started all over again, and have since lived as real men? Are there not a great many men who conduct themselves as real men in the Navy, both in their daily living and when the "chips are down"? Do you not think there are many men in the Navy who have the courage of their convictions: men who never steal, who are not afraid to say "no" when someone suggests a "little prostitution," who are not afraid of ridicule when they have decided they have had enough to drink? Certainly we have innumerable examples of the conduct of real men in civilian life. Anyone care to furnish some examples?

A further question is one of the most important of all. What do you think causes a man to go to pieces morally? What is the mystery? Look at all the good men who come into the Navy. Certainly the majority of us here, if not all of us, are from good homes, good backgrounds. We have been taught what is right and what is wrong, and for the most part we have lived "right" in civilian life. How is it that some of us who perhaps never drank excessively before, go almost "hog-wild" in the Navy? Why do some of us who never did anything wrong with women before, get so badly involved while in the service? What is it that

prompts a number of us to use such foul language? How about stealing, lying, and all the other things? What is your opinion? Why do we "chicken out" when it comes to doing what we know very well we should do?

(Discussion Will Evoke Notions of "Being Away From Home," Bad Example, Too Much Temptation, etc. This Can Be an Extremely Fruitful Area of Discussion. Chaplain May Find Additional Ideas Expressed in Following Paragraphs Helpful.)

(Again, in regard to this extremely important question of what causes a man to go to pieces morally, why so many men do almost a complete "about-face" when they enter the Navy, do you not think that this may often be a matter of mature (or immature) adjustment, or failure to adjust?

What do we mean by this?

Does not a mature man adjust himself to life as he finds it, where he finds it—in or out of the Navy? If a watch is running faster or slower than it should, it does not match up to the actual time. So do we try to adjust time, or do we adjust the watch? Obviously the watch, for two reasons: One: it is not time that is wrong, but the watch; two: we simply can not change time, whether we want to or not. It goes on at its own pace despite us, or, as we say, time and tide wait for no man. These facts are obvious, are they not?

Now in much the same fashion, does not a mature man, when he meets a certain situation, or faces a certain problem, ask himself two questions: One: Am I the one who is wrong here, or is the situation wrong? Two: If the situation is wrong, can I change it? In either case does he not adjust himself accordingly if he is really mature? If the situation is bad and needs changing, and he can change it, he makes every effort to do so. If he finds that the situation itself is all right, but that he is all wrong, he changes himself. Is this not one of the clearest proofs of maturity, and a big factor in keeping ourselves from becoming Walter Mitty's, or going on Lost Weekends, or over the hill?

No matter what our problem is, is it not wise to look it over, and not overlook it? Should we not analyze it from every angle, instead of immediately starting with the idea: "I've been kicked around, and I'm going to get what's coming to me, no matter how I do it?" Or, "It's all the girl's fault, or the skipper's fault, or my wife's fault, or the Exec's fault." Perhaps much of it is someone else's fault. Is this the point? Or is the point: Can you *change* the situation? If you can, why not go to it; if not, why not adjust accordingly, instead of running away, looking for the easy way out, excusing yourself if you do something stupid and immature that does not solve the problem at all, trying to avoid personal responsibility, refusing to face your own failings?

A prayer that has been found helpful to many, when said in honesty and maturity, is the following. "God give me the serenity to accept what cannot be changed; give me the courage to change what can be changed; and the wisdom to know one from the other."

Do you not feel that perhaps one of the most basic problems of all, and fundamental to many of our failings, is that we underestimate our lives? We do not realize how much we could accomplish, with God's help, if we really determined to do so. Do you not think we too often set our sights too low? We do not realize the fine things we are capable of; we do not realize we can be really outstanding men.

Is it not a terrific mistake to forget that we are tremendously important, even though we may not get such an impression in the Navy? Are we not important because we are individual human persons made in God's image and likeness? Does this not mean we can be pretty fine people? Did you ever

REAL MEN
ADJUST TO THE
NAVY MATURELY

DO I CHANGE
MYSELF OR
CHANGE THE
SITUATION?

LOOKING IT
OVER INSTEAD OF
OVERLOOKING IT

watch the seagulls that follow a ship? Sea gulls are truly very beautiful birds. Many of them seem almost pure white, and when they are flying in a beautiful blue sky, with sunlight gleaming on their feathers as they soar and swoop with the greatest of ease, not bothering each other, flying along almost in formation and in harmony, they really look beautiful. Then suddenly the GI cans are emptied, the garbage is tossed off the fantail. Immediately these beautiful clean creatures swoop down out of the clean blue sky, screaming and scratching, and often battling each other. For what? For garbage.

THE REAL MAN
RECOGNIZES
MAN'S NOBILITY

Did it ever strike you that we often act in much the same way? Men that we are, noble creatures, sons of God do we not often run away from everything clean and good, to wallow in the mire, scrounge in the gutter . . . and even battle each other over garbage? Think it over.

The real man has a deep and sincere respect for everyone he meets. Why? Because he recognizes that every other human being is also made in God's image, just as he is. This goes for both men and women. So his mind does not fall into the gutter every time he meets or talks about a woman. Women do not become mere fleshpots to satisfy his desires. Obscene pictures, dirty stories, filthy literature are not in his line, because he has a respect and reverence for God's family men and women. His language is not coarse and foul and degrading. He respects the highest ranking officer and the lowest ranking enlisted man equally.

MAN OR HALF
MAN?

One final question, and a particularly interesting one, at that. We know what we mean when we talk about a "real man." We have seen the ingredients, we have seen the way a real man acts, how he thinks, how he talks. We have discussed some of the things he does not do. Now a question that could make us do a lot of thinking is: "If we are not real men, what are we?" What name could you give yourself?

(CHAPLAIN MAY ANTICIPATE A FEW FLIPPANT COMMENTS, WHICH MAY HELP, RATHER THAN HINDER, HIS THESIS.)

Are we ready to admit we are only half men? What are we, anyway, if we are not real men, do not talk, think, act like real men?

DORIAN GRAY

Perhaps the contrast between a real man and anything less than a real man is portrayed most vividly in the tragic story: Picture of Dorian Gray. Does anyone recall the story?

(CHAPLAIN MAY FIND SOMEONE ABLE TO GIVE STORY. IF NOT, CHAPLAIN CAN TELL IT IN SOME WAY SIMILAR TO THE FOLLOWING.)

Dorian Gray is a young man the age of many men here. An artist has painted a portrait of him. Dorian starts on a life of the wildest corruption, committing every sin imaginable, helping to ruin the lives of a number of others through his own wild search for satisfaction of his various desires. He does not care who gets hurt, who is disgraced, whose soul is blackened, as long as he has his desires satisfied. Yet all the while he seems to remain exactly the same on the outside—looks the same, talks the same, keeps up all the appearance of virtue. But with every sin, with every vicious act, with every round of drunkenness, every sexual crime Dorian commits, his portrait changes, becomes vicious looking, ugly, loses all its dignity, its fine appearance, begins to look like a brute, a beast.

Actually, is this not what happens inside us if we are anything but real men? Is there any in-between? Can a man be anything short of a real man, and be anything that God intended him to be? There are very few of us here who would not be highly insulted if anyone called us babies, weaklings, charged us with being anything less than men. Yet do we not often try to escape from the demands of real manhood, either by drinking as a Don Birnam, of Lost Weekend, or by such misbehaviour as Dr. Jekyll carried on while under disguise as Mr. Hyde (the equivalent of a sailor's uniform and being away from home, where no one knows us), or by merely pretending to be "big-timers", as Mr. Mitty, while underneath it all, we are just immature, frightened, sullen boys?

It is a tough thing to be a real man. You can not compromise; you have to play life "straight down the middle" every day. In fact, we might well say it takes a real man to be a real man!

**what's
right
with
America**

VICE RAID

ROBBERY

MURDER

BURGLARY

STOLENS

HIGH RENT

ASSAULT

RAPE

REDS WIN

II. 3—WHAT'S RIGHT WITH AMERICA?

(Evaluation of Country and Personal Responsibility)

Objective: To illustrate that essentially America is good, despite many defects, but that these defects must be recognized and corrected, and that I have a personal moral responsibility to help do so. Presents a "study in gray"—a simplified background of government; what is good and bad historically and presently. Discusses moral crisis in world at large and its solution as the responsibility of each person under God.

I. INTRODUCTION.

A. Establishes appreciation of America.

1. Poses questions as opportunity for appreciative evaluation.

- a. Do you like America? Do you like living here?
- b. Why? What is good about America?

2. Cites merits.

- a. Economic and political.
- b. Ideal and spiritual.

II. EXAMINES AMERICA NEGATIVELY FOR POSSIBLE DEFECTS.

A. Establishes awareness of correctible defects.

1. Poses questions as opportunity for honest analysis.

- a. Is there anything you do not like about America?
- b. Is America perfect?
- c. What is wrong with it?

III. MOVES TO BROADER EXAMINATION OF WORLD AT LARGE.

A. Establishes basis for calculation of both good and bad in world.

1. Poses questions to encourage mature evaluation.

- a. What do you think of the world in general?
- b. Is it in good or bad condition?

IV. CONSIDERS POSSIBILITY OF INTER-RELATION BETWEEN CONDITIONS IN AMERICA AND CONDITIONS IN WORLD AT LARGE.

A. Does relationship of dependency, cause and effect exist?

B. How does such relationship operate?

V. CONSIDERATION OF OUR RESPONSIBILITY IN SUCH RELATIONSHIP.

A. Responsibility as a nation.

- 1. What have we done for world?
- 2. What can we do for world?

B. Personal responsibility.

1. What must I do for nation and world?

- a. Moral values.
- b. Duties of citizenship.
- c. Power of individual to change world for good or for bad.
- d. Importance of real men.

II. 3—WHAT'S RIGHT WITH AMERICA

Intro: (Chaplain Begins Immediately By Asking Following Questions, First of Specific Individuals, Then of Group at Large. It Is Important That *Individuals* Be Questioned.)

Do you like America?

(Answers Will Include Either Total Affirmative or Such Notions as "For the Most Part", "I Like Most of It", etc.)

Why do you like it? What is good about it?

EXAMINING AMERICA

(Wide Variety of Answers Will Ordinarily Come Forth. Chaplain May Find It Profitable to Ask a Series of "What Do You Think Of" Questions: e. g., What Do You Think of America Physically Speaking, i. e., Climatically, Scenery-Wise, etc." "What Do You Think of Our Production Potential?" "What Do You Think of Our Natural Resources?" "What Do You Think of Our Political Ideas? What Are Some of the Basic Notions in Our Political Ideas? Why Was America Built in the First Place? What Is Our Idea of the Human Person? What Does the Declaration of Independence Have to Say About the Human Person? *How Would You Define America*?" Careful Eliciting of Discussion Can Be Most Fruitful in This Area. If Chaplain Finds Answers Inadequate, the Substance of the Following Paragraphs May Prove Helpful. If the Substance Can Be Evoked From the Group Itself, the Effect Will Be More Satisfying.)

(Is there anyone here who has traveled in foreign countries who does not believe that much of the best scenery of all of them can be found somewhere in America? Has any other nation a more far-flung variety, of climate, of mountains and valleys, lakes and rivers, of wheat fields and cotton fields and coal mines and iron mines, of prairie country and hill country, on so gigantic a scale? Is there in the world a city like Manhattan, where, it is said, there are more Italians than in any city of Italy except Rome, more Jews than any place on earth, including Jerusalem, more Irish than in the city of Dublin itself, yet Americans all? Is there a land with a single state, like California, bigger than all of Italy? Is there anything anywhere like Texas?

THE POSITIVE PICTURE

As for natural resources, where but in America can one find more than seven million farms, valued at more than 30 billion dollars? What country but America raises three and one half times as much corn as any nation on earth, produces almost as much steel as all the countries in the world put together, four times as many automobiles as all other countries, roads and dams that are so tremendous that no one pays any attention to them?²²

Which is by far the best fed, best clothed, best housed, best schooled people in the world?

And what of these people? Who are they? A mixture, usually, of almost every nation in the world: Jew and Hungarian, Italian and Irish and Polish and German and Russian, Scotch and English and Dutch and Indian and what have you? What is America? A dream forced into reality by a people who have never

believed in horizons. America is the culture of every nation on earth. America is the witness to the creation of man in God's image. America is the passionate conviction that all men are created equal and endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness.)

(It Is Suggested That the Chaplain Not Fear Building Up This "Best of the Best" Idea of America for Two Reasons: (A) It Is Felt That Our Country Has Been So Violently Criticized From Without and Within, So Consistently, That Many Men Have Begun to Lose Sight of Its Essential Goodness; (B) The Negative Aspects Which Follow Immediately in This Discussion Will Counterbalance Any Smugness or Attitude of "We're Right: The Rest of the World Is Wrong.")

(Chaplain Proceeds to Following Questions, Again Asking These of Individuals.)

Is there anything you do not like about America? Anything *wrong* with it? Is America perfect?

(Response Will Vary; May Include Such Notions as: Racial Problems, Unemployment, Bad Politics, Communist Infiltration, Crime, etc. Chaplain May Find It Fruitful to Ask Questions As Follows.)

(What is our crime picture in America?)

How many major crimes do you think we have every day in America? (One every 18 seconds, night and day.) How many murders each week; how many burglaries; robberies; rapes; aggravated assault? (Murder: every 44 minutes; burglary: every minute and a quarter; Robbery: every nine minutes; Rape: every 32 minutes; aggravated assault: every one and one half minutes.) Not a pretty picture, is it? Did not Mr. Hoover recently point out that crime has increased far out of proportion to the increase in population? How about juvenile delinquency? What of our racial and religious battles? Have we always practiced what we have preached in regard to equality? Have our labor relations always been what they should be? Is it a completely healthy nation morally that has a divorce rate of 33½ percent—in some areas fifty percent? Is there anything wrong in a country where more than 2 million people have syphilis, not to speak of other venereal diseases? Where there are almost 100,000 new cases of syphilis every year, despite all the wonder drugs; where there are 40,000 inmates in insane asylums, 40,000 people blind because of syphilis? Where the number of children born outside of marriage every year runs into the thousands? Have we no scandals on the political picture—no need for large-scale vice investigations? Have all Americans been loyal Americans? Have we had no "sell-outs" to Communism?

We have considered some of the things "Right" about America; some of the things wrong. A third major question that deserves serious consideration is this: What do you think of the world in general? Do you think it is in pretty good shape or in bad shape? How about those of you who have been in some foreign ports? What do you think?

(It Is Suggested That Whenever Consideration Is Given Any Country, Realization Be Evoked That the Immediate Port Area Is Not the Best Criterion, Anymore Than It Would Be of New York, Philadelphia, the West Coast.)

What do others of you think? Judging from newspaper reports, radio and television, and other such sources of information, what is your opinion?

THE NEGATIVE
PICTURE

EXAMINING
OTHER NATIONS

(Responses Will Include Concepts of Poverty and Want, Slavery, War, Totalitarianism, Particularly Communism, etc. Chaplain May Find Following Paragraphs Helpful for Clarifying Concepts.)

PROCRUSTES.

(Let us take a quick look at the history of the past handful of years. Is anyone here familiar with the story of PROCRUSTES?)

(Print Name on Board.)

(Procrustes was a legendary giant. The fable is that he used to swoop down from his mountain hideout, snatch up some poor traveler, and carry him off to a cave. In this cave Procrustes had a bed six feet long, and beside the bed a rack, an instrument used to stretch people by pulling their arms and their legs in opposite directions. Procrustes would throw his victim on the bed. If he were too short for the bed the giant would either tie him on the rack and stretch him till he was long enough, or if the poor fellow were too long, Procrustes would cut off his legs, to shorten him.)

MODERN PROCRUSTES

The story of Procrustes, of course, is only a legend—a fable about a giant who never existed. But the idea which Procrustes symbolizes has been all too real. The idea of Procrustes came to life not too long ago, when in 1922, the world heard the violent word: "If the world is to become free, men must learn to hate, hate, and once again hate." As you know, that was the voice of Adolf Hitler, who made Procrustes come to life in a very real sense. The world did proceed to hate. German began to hate Jew because he was not a German. Jew hated German because he *was* a German. It did not take long before the whole world was aflame with the fires of hate—nations hating each other for what they were or for what they were not. Procrustes stretching people on his rack or cutting off their legs to make them conform to *his* idea of what everyone should be. It was not long afterward that the same giant, dressed just a little bit differently, but not too well disguised at all, sprang up in Italy. In Germany he had been called Nazism; in Italy he was Fascism. Same monster—new name. Same hate; new reasons given. And almost at the same moment the giant was dressing up in Oriental robes and masquerading under the alias of Japanese imperialism. Well, in each case we the people of the United States went to war. Hundreds of thousands of Americans drenched the soil of the world with their blood, froze in fox-holes, struggled through malarial swamps, died in filth. Why? Because a frightful idea broke loose in the minds of men throughout the world, took flesh and blood, and armed itself with hatred. The idea was basically the same as that of the fable of Procrustes: stretch people's arms and legs, or cut their legs off, or, for that matter, do anything you please with them to make them fit into your pattern of what they should be, or, to put it another way, decide what you want, and force everyone else to help you accomplish it. Well, as we said, we Americans do not like the idea of slavery for anyone. Moreover, we have sense enough to know that if the man next door lights a dynamite fuse in his backyard, the explosion can wreck our house as well. So we do not say: "Well, it is his backyard so it is none of my business." We try to put the dynamite fuse out. So we tried to put the dynamite fuse out in the world—in Germany, in Italy, in Japan and elsewhere we succeeded, at least for a time. The cost was tremendous, in lives, in money. Then Johnny came marching home or sailing home or flying home, from the four corners of the earth. Everywhere men were pleading for peace. And it looked as though we might have peace at last. We united with nations of the world in a common front against aggression, against tyranny, against slavery. To win a lasting peace and security we put strong hope in this idea of banding together and called it the United Nations.

"PUTTING THE FUSE OUT"

But Procrustes was not really dead at all. The dynamite fuse was still smoking. And it did not take too long before the war drums throbbed again, till Johnny was once more on the march, once more pouring out his blood on foreign soil, once again dying thousands of miles from home. This time it was Korea, but not only Korea. It was the seething unrest throughout much of the world, the bitter resentment arising in nations that had had political ideas forced upon them, a completely new way of life thrust upon them, with, very often, swift and terrible punishment if they refused to "go along." In other words, the giant was again at work with his rack and his axe, but now these looked for all the world like a hammer and a sickle. And this time his name is Communism.

REVOLUTION
AND COM-
MUNISM

Now do you think there is any connection between what is wrong in America and what is wrong in the world at large? Do you think we are in any way to blame for world conditions? Do you see any association between things that are wrong in America and the fact that Nazism, Fascism, Imperialism, Communism, or any other Ism has been able to spread so quickly? Are we in any way responsible for the fact that Communism has been able to throw almost half the world into slavery? Is war in any way our fault? Have you personally, you as an individual, any responsibility for such conditions? Have you ever done anything to help start a war?

OUR RESPONSIB-
ILITY

(Elicit Response, Which May Include Notions Previously Discussed, in re: Crime, Immorality, Injustices in America, etc.)

We saw, in considering some of the things wrong with America, some pretty serious defects right in our own nation. Must we not always be careful to realize that these things can very seriously affect the world at large, and be responsible for tremendous evil?

Must we not admit readily that history is not written simply in black and white, but very frequently in grey; that is, that few nations in the world can honestly claim their hands are completely clean of blood? Frequently enough, are not all nations at least partially guilty?

(Elicit Responses to Following Questions.)

What happens when a body becomes diseased? What happens if your finger becomes infected?

(Elicit Response That Infection Does Not Stay Localized, but Passes Through Blood Stream and Infects Entire Body.)

What happens if a helmsman falls asleep?

(Response: That Whole Ship Goes Crookedly, Not Just the Helmsman.)

If the cook throws arsenic into the pot of soup, what is the result?

(Everyone Aboard Is Poisoned.)

So are not the various evils and wrongs of the twentieth century *not* simply wrongs of the East against the rights of the West, but the evils and wrongs of the world itself of which we are part?

We have already discussed some of the moral sickness in America, as indicated by its crime rate, its constant overemphasis of sex and sexual abuses, murders, rape, prejudices, delinquency, various sorts of injustices. When these become widespread enough, is it not as natural for Communism or some similar Ism to take root as for night to follow day? Is this not the perfect breeding ground, when a people have become morally soft? Is it not as natural for war to follow as for thunder to follow lightning? What follows if we pull out our

MORAL SICKNESS
OF THE WEST, OF
AMERICA, HAS
CONTRIBUTED TO
ILLS OF THE
WORLD

eye? Blindness, of course. What happens once we convince ourselves that right and wrong are only points of view, that freedom means "anything goes—I can do exactly as I please"? What happens when we begin to stand for anything in our morals? Eventually do we not *fall* for anything; rip out our own eyes, become completely blind to our own faults, our own internal corruption? There have been 19 civilizations in history. How many do you think have fallen by enemy attack?

(Response Will Vary.)

YOU AND I ARE
AMERICA

According to the historian Toynbee, only 3; 16 out of 19 have rotted from within, have decayed till they fell apart. Is this not why William Penn said many years ago: "Those who will not serve God will serve tyrants"?²³ However, when we begin to think along these lines, do we not too often think in broad, general terms? Let us ask ourselves, how are *we* personally responsible? What did *we* do? This means you and you and you. Is not America you? Is not America how *you act*, not just what the diplomats say? Is not America the sailor staggering down the street of a foreign town, insulting women, using all sorts of foul language, smashing furniture in restaurants and bars? Is not America the sailor on the park bench with the loose pickup, or in the house of prostitution with the professional? Is not America the sailor who fools himself that penicillin cures both V. D. and sin? Is not America the sailor who thinks he fools God?

Actually, if you rot away inside yourself, does not the Navy rot, the country rot, the world rot? We may, with armed forces, protect our homeland from attack; we may build the mightiest fighting forces, produce the swiftest planes, the most terrible weapons. But so what? Remember the words in the Scriptures: "Woe to them that go down to Egypt for help, trusting in horsemen because they are many, and in horses because they are strong, and have forgotten the loving God"? Now what can we do about it? What is our personal, individual responsibility, to America, to the world? Where do we begin if we want to make America everything we want her to be?

(Response Will Frequently Begin on a National Level; Many Men Will Immediately Accuse "Washington and the Politicians", the Alleged "Five-Percenters", etc., of Our Problems, Indicating That When We Banish the Former Our Problems Are Solved. Chaplain Must Evoke Realization That Each Individual Must Begin With Himself.²⁴)

STARTING WITH
YOURSELF

Someone once remarked: Too many people in the world want to reform *things, systems, politics*, etc. Is there not a more intelligent approach in the prayer: "God, change the world, beginning with me"? Is it first essential that we should concern ourselves with alleged dishonesty in politics, or with whether or not *we ourselves* are honest, whether *we contridute* to the very dishonesty we accuse politicians of? As in everything else, must we not begin with ourselves?

(Chaplain Can Find Discussion in This Area Very Fruitful. It Is Advisable That He Deliberately Evoke General Accusations, Then Pursue These by Questioning, To Point Out That the General Can Almost Invariably Be Reduced to the Individual Himself.)

EACH CITIZEN
COUNTS

Besides a moral concern, of course, is the tremendous importance of our being alert, informed, actively interested citizens. It should never be forgotten that Hitler was *voted* into power. By whom? By the people who *did not* vote—those who did not bother going to the polls. Thus those who did bother were easily able to put Hitler in. Can not the same sort of thing happen here, if we

are not even interested in our local, state, or governmental officials? Can it not happen in our trade unions, as well? We must never forget that government is *our* business, not merely someone else's.

Is it not perhaps more important than anything else, both for America and for the world, for us to prove by our every single action that we believe one hundred percent in the principles of our Declaration of Independence, and actually treat ourselves and every human being we meet as creatures made in God's image, with God-given rights and corresponding responsibilities—in short, by being *real men*? Is not the real man the backbone, the fibre of our country, which keeps us from falling apart?

We might well conclude by asking ourselves: Is not the most wonderful thing of all about America, despite our weakness, despite even our downright rottenness and evil, that we do have millions of real men and women in this sense of the term? And is not the fine thing about the Navy that many of these real men and women are in it, men and women of true character, who stick to moral principles, regardless of temptation or ridicule, who are really interested in the country and the world? How much good we have for all our evil is something rarely publicized. A glamour girl gets twelve divorces and the headlines scream it out. Do not millions of husbands and wives live sound, decent married lives but never get in the news? A burlesque queen looks spectacular on the cover of a magazine. But is she American womanhood? Or is American womanhood your mother, your kid sister, your wife, your sweetheart, who is decent and good through and through, despite alleged "scientific" reports to the contrary.

BEING A REAL
MAN

The American Navy may have too many men in it who act like moral bums, but are these men the Navy? Is not the Navy essentially made up of ordinary, decent men—men from ordinary, decent homes? For every drunk who makes a mess of himself on liberty, do we not still have a hundred good men or more who make us proud to be in the same outfit with them? For every "foulball", do we not still have a hundred or more "square-shooters"?

This is not, of course, to imply for a moment that we are even fractionally better than anyone else because of some vapory sort of "superior morality" in America, or that "God's in His heaven—all's right with America." It is simply a reminder of the great grace God has given us, and an attempt to keep foremost in our minds the realization that a tremendous number of Americans *do* recognize in a practical way the principles we have discussed, do attempt to live them, despite failure, do attempt to maintain integrity under God and recognize dependence upon Him because of their awareness that: Unless the Lord build the house, they labor in vain who build it.

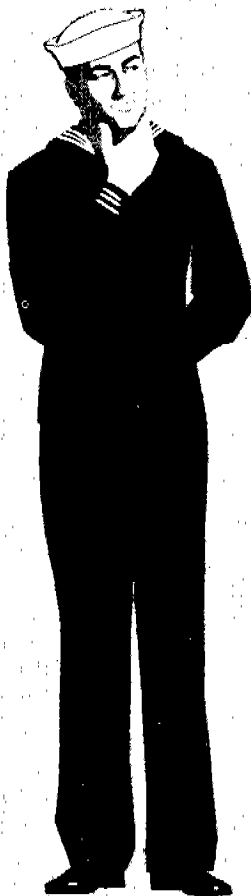
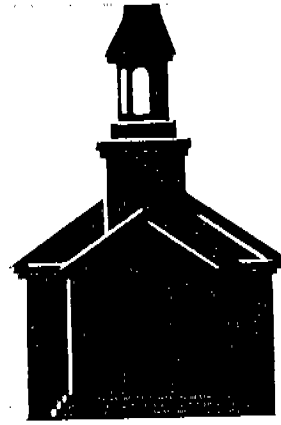
SIGNS OF HOPE
FOR THE FAMILY
OF MAN

We have made many, many mistakes on the local, national, and international level. But are not our ideas of government sound and our ideals high? Is it not our individual job, yours and mine, to make of ourselves as individuals what we should be, because we *are* the country?

You are probably familiar with this story, but it is worth repeating anyway. A father gave his little son a jigsaw puzzle of the world and asked him to put it together. The boy finished the picture in no time at all. The astonished father, knowing his son knew nothing of world maps or geography, asked him how he had done it. The boy answered: "There was a picture of a man on the other side; when I put the man together, the world came out all right."

(If Time Permits, It Is Highly Recommended That Chaplain Add:)

(Now let us take a look at a film which highlights some of these things we have been discussing. It is called: A Free People.)



**what is this
thing called
LOVE**

III. 3—WHAT IS THIS THING CALLED LOVE

(Truth and Error About Love and Sex)

Objectives: To illustrate meaning of love and how such meaning is applicable not only to women, but to country, work, home and other subjects. Details concept of unselfishness and sacrifice as essential to real love. Stresses meaning of love of women as opposed to abuse of women sexually and emotionally. Discusses need for training in unselfishness and sacrifice as necessary prerequisite for successful marriage.

I. INTRODUCTION.

- A. Considers dependency of love on knowledge.
- B. Distinguishes between love and infatuation.

II. FURTHER ANALYSIS OF ESSENTIALS OF LOVE.

- A. Emphasizes essential import of "sacrifice".
- B. Illustrates consequences of unwillingness to sacrifice.
- C. Illustrates how "acid test" of willingness to sacrifice can be used to distinguish love from lesser emotions.

III. CONSIDERS SEXUAL EXPRESSION OF LOVE.

- A. Distinguishes between sex per se and love.
- B. Considers possibilities and types of "unsexual" love.
- C. Considers true relationship between love and sex.

IV. ANALYSIS OF CONSEQUENCES OF OVEREMPHASIS ON SEX OR "LOVELESS" SEX.

- A. Confusion between love and lust.
- B. Indictment of society, nation, individual.
 - 1. Judgment of a nation by judgment of concept of womanhood.

V. VALUE OF PROPER ESTIMATE OF SEX.

- A. Sacredness of sex in focus.
- B. "Pragmatic" value in deeper, more satisfying marital experience.

VI. POSITIVE NATURE OF MATURE MARRIAGE.

- A. Balanced contribution made by physical, emotional, moral, spiritual forces of human persons productive of happy marriage.

III. 3—WHAT IS THIS THING CALLED LOVE?

IS LOVE BLIND?

Intro: (Chaplain Prints on Board: *Love Is Blind*. Questions Specific Individuals in Groups as Follows.)

This is a common saying. What does it mean?

(Responses Will Emphasize Notion That People in Love Do Not See Each Other's Faults, etc.)

Is this really true? Is love actually blind? Do you believe this?

(Responses Will Vary, Some Affirmative, Some Negative.)

Do people who say that love is blind distinguish properly between true love and merely an infatuation? Or do you think there is no essential difference?

AN UNREASON-
ABLE FACSIMILE

Before you answer this question, answer another one. Did you ever buy anything, a used car, a camera, a painting, a piece of jewelry—anything at all, either in the States or in a foreign port, and get "stuck", cheated, either by having an imitation pawned off on you, like a "fake" cameo, or something that did not work as it should, like a bad used car?

(Ask of Specific Individuals: Some Responses Will Be in Affirmative.)

If we do get fooled, or make a bad buy, why is this so?

(Reasons Will Include Lack of Knowledge, External Appearance, "Sales Talk", etc.)

LOVE SEES MORE
THAN INFATUA-
TION SEES

Is it not quite difficult to fool an expert? Is it not hard to sell a real mechanic a bad used car? Would a jeweler be fooled by an imitation cameo? In other words, is the man with the right knowledge, the man who looks beneath the surface, the man who does not judge a book by its cover, easily cheated? Now with these ideas in mind, let us return to our original questions: "Is love really blind, or is it infatuation that is blind?" Or, further: "Is there any essential difference between the two?" Is not the man in love like the expert? Does not real love look beneath the surface, with something like "X-ray" eyes, seeing things that other people, who are not in love, can not see? Is this not why a woman in love can look at the man she loves and say: "I see all his defects, I see everything wrong with him, but I also see good in him that no one else can see. I see wonderful things in him that other people are blind to, because they see only his faults." Is this not often enough the reason why a beautiful woman will marry a man the rest of the world thinks ugly, or a handsome man will marry a woman everyone else thinks horrible-looking?

Someone once said that if a man has six conversations with a single woman, she may as well buy her wedding gown. What do you think is behind this remark?

(Responses Will Include the Flippant, as Well as the Notion That the Woman Will "Set a Trap", Lure the Man Into Marriage, etc. By Proper Questioning Chaplain Can Evoke Realization That Love Follows and Increases With Knowledge: That as We Come to Know Someone Who at First May Seem Unattractive or Commonplace, We See Hidden Qualities, Beauties of Real Worth. Substance of Following Paragraph May Prove Helpful.)

(Does anyone recall the Rogers and Hammerstein song from South Pacific: Getting to Know you? What is the idea of the song?)

(Someone Will Point Out That Liking and Loving Come With Mutual Knowledge.)

(Is it not true that we cannot really love what we do not know, but that we can well learn to like or love someone who originally was unattractive to us? As we come to know someone, do not hidden beauties reveal themselves, so that eventually we can "fall in love" with a person as the person really is, not simply as she appears to be?)

LOVE GROWS
WITH CULTIVA-
TION

Now what of our question about a difference between love and infatuation?

What is one of the major reasons why so many hasty marriages do not last?

(Several Responses May Come Forth, Including "Couple Do Not Know Each Other.")

Is not a major reason, that the couple do not really know each other? Has not each married what he *thought* the other person was, not necessarily what he actually *was*? Has not shadow been mistaken for substance; appearance for actuality? Was not an imitation substituted for the real thing?

Which returns us once again to our question: Is there an essential difference between real love and infatuation? If so, what is it?

CONTRAST:
LOVE—
INFATUATION

(Print on Board Two Columns: *Love/Infatuation.*)

What would be some of the marks of each?

(List Under Each Heading. Responses May Include Under Love Such Notions as: Understanding, Permanency, Knowledge, Loyalty, Sacrifice, etc: Under Infatuation, Transiency, Looks, Passion, Desire, etc.)

Apparently the majority of us realize underneath, despite high-pressured advertising, literature, motion pictures, and so forth, that love must be made of much sterner stuff than infatuation. Cannot infatuation well be only a few jiggers of moonlight thrown into a shaker of soft music and mixed with a few drops of Channel Number 12, or My Sin? Can it not be merely two people floating on clouds, walking on air, cooing soft nothings at each other? Can it not even be, unfortunately, two people torn with passion, aflame with unlawful desire? But can infatuation not fade as quickly as can moonlight or external beauty? Can it not fade under pressure? Can it not very easily fade as the two people get to know each other really, discover personal faults, differences in temperament, and so on? Above all, does not infatuation fail when the time comes for real sacrifice? Is this not the acid test?

Do you think infatuation is willing to make any sacrifice whatever for the happiness of an individual or a group of individuals? Do you think infatuation is willing to suffer abuse, contempt, neglect, sickness, death itself? Do you think the cheap, bawdy, "he-wolf meets she-wolf" sort of romance would go through what real love would go through?

SACRIFICE, THE
TEST

Do you think the indecent women of the pocketbook story covers would make such sacrifices? Do you think the streetwalker, the pickup you find in any port, the professional prostitute would risk and endure real sacrifices?

Let us make this a very concrete question: "Do you think infatuation is adequate for a happy marriage?"

(Elicit Comment, Particularly Concerning Itself With the Trials of Marriage: Tending Children at All Hours of the Night, Meeting Bills, Sacrificing Clothes, New Cars, Various Luxuries, etc., Living With Illness, Solving Tensions, Resolving Arguments, etc.)

EFFECTS OF REAL LOVE

Certainly it would seem that the great mark of real love is willingness to sacrifice. Is this not clearly evident in the whole attitude of someone who has really fallen in love? Why is it that a man's entire course of action, his whole life can be changed by real love, except that it teaches him to sacrifice? Along these lines, what differences do you note in a man who has found the real thing, is actually in love?

(Responses May Include the Flippant, But Will Extend to Such Notions As: Stays Away From Other Women, Begins to Save Money, Cuts Down on Drinking, etc. Substance of Following Paragraphs May Prove Helpful to Chaplain.)

(Is it not true that if you love a girl or a woman, you desire to have her as your own; you want to be with her always; you want to keep her in your mind constantly? Do you not want to talk about her, see her, write to her? Do you not likewise long for the day you are married, so that you can lawfully, in God's sight, have honest, holy and decent sexual relations with her? But at the same time, if you really love this girl is it not her happiness which comes first in your mind, not your own? Is it not her wish you try to fulfill? Do you not think of your job, the work you do or will do, in terms of whether or not it will give you the best opportunity of providing for her, of clothing her properly when you are married, of giving her a comfortable home, and so on?

Do you not begin to spend less and less money on yourself, on recreation, on drinking, to save more and more to be used for her? Do you not become willing to work long hours? Do you not stop thinking about other women, for the most part? If you are away from home do you not have less difficulty in keeping out of trouble, in avoiding loose women, because your thoughts are taken up with the girl you really love, and you are willing to sacrifice other pleasures to keep yourself clean and pure for her? If differences of opinion arise between you, do you not make the effort to sacrifice your own wishes to satisfy hers? In other words, is your love not rooted in self-sacrifice?)

LOVE IN GENERAL

Would you say that the same changes take place, the same attitudes develop in a man who concentrates simply on sex? Or do you think that love and sex are one and the same?

(Responses Will Note That Complete Sex-Absorption Leads to Almost Exactly Opposite Type Development in Attitudes, and That Sex Is Not Love, per se.)

Is it possible to have real love with no reference to sex at all?

(Responses Will Include Concepts of Love of Parents for Children and Vice Versa, Sister for Brother, Love of Freedom, Country, God, etc. Chaplain May Find Substance of Following Paragraphs Helpful.)

(Cannot love be directed toward many subjects besides women—country, fellow-men, freedom, God? Would not our entire attitude toward sex be much healthier, more wholesome, and would we not be much less interested in cheap advertising, burlesque shows, obscene pictures, and such, if we realized that sex is only one phase of true love? Let us take PATRIOTISM as an example.)

(Write on Board.)

(Does not patriotism consist, not only in serving our country both as civilians and in the Navy, not only in doing the job we *must* do, not only in sailing the seas to defend our property and rights . . . necessary as all of these are, but does patriotism not consist of love? Does not patriotism mean real love of country? This does not mean a chip on our shoulder, but it does mean that nobody kicks our country around anymore than anybody kicks our mother around. Does not the normal man love his mother and is he not willing to sacrifice for her? Does not the normal man love his country, and is he not willing to sacrifice accordingly? Is it not a very normal thing to feel proud of someone you love? Is this not why most sailors carry pictures of their mothers, or wives, or best girls, in their wallets? Even the men who go into the pinup business wholesale—do they really, underneath it all, feel proud of the naked women they hang in their lockers? Or do they merely use these women to stir themselves up, to make themselves feel and look like “big shots”? But when they begin to show a picture of the best girl back home, or the wife or “kids”, or mother . . . then what comes into their eyes and their voice? Is it not something of this same love that makes a lot of men get a “kick” out of good music, out of seeing our flag wave in the wind, out of knowing that wherever we are in the world we are at home if we hear the Star Spangled Banner, no matter how thick-skinned we pretend to be, how long we have been in the Navy, how much we dislike shipboard life? Is it a surprise to see rough, tough men with tears in their eyes when they see the Statue of Liberty while on their way back into the country they not only serve, but, underneath it all, love?

If we really love our country are we not willing to make the necessary sacrifices to safeguard that country? Are we not willing to give time when we could be in college, time we could spend with our families, time we could use in making money, holding down a good job, in paving the way for the future, even though we “gripe” about chow become bitter about the ventilating system below decks, growl “like mad” about the Exec’s getting things all “fouled up” and how the skipper is “off his rocker”? When the “chips are down”, what do we put first? What we really love. Our own comfort and feelings—do these not go into second place if we really love our country? You see, this principle of love runs through everything in life. Love will prompt us to make any sacrifice in the world for the sake of the person or persons loved.

PATRIOTISM AND
SACRIFICE

Real love of women and real love of work, country, fellow human beings, children, God—is it not all love? Will you not generally find that the man who loves nobody but himself on shipboard, the man who is selfish, lazy, a constant problem, because of his self-love—the same man is way “off the beam” in regard to real love of women? For example, he claims he loves such and such a girl. He has become a fairly heavy drinker since entering the Navy. The girl wisely refuses to marry him until he has stopped drinking. He argues with her that he will stop as soon as they get married. She insists that he stop right now. What does he do? He pretends to give in and tells her he will stop immediately, really meaning he will stop when she is around. So he begins sneaking drinks. When he is away from home he gets drunker than ever to “make hay while the sun shines.” When he is near home he slips in for a “quickie” before going to meet

LOVE VS.
SELF-LOVE

her. After he leaves her at night, off he heads for the first open bar. Does he really love the girl?

Take another case. This man is married. He has three children. He is away from home a great deal of the time. So he figures: "A guy's gotta have what's comin' to him, don't he? When I'm home I never look at another skirt. My wife has no kicks. I give her 200 bucks a month, and never bother her." Who is kidding whom? Does he really love his wife?

(Is it not love that makes the difference, not merely sex?)

Now in relation to the confusion that can arise between sex and love, the idea that the two are identical, it is extremely important to note that this confusion can and often does affect our entire approach to women. Without love, do not sex and marriage become mere animal instinct, somewhat the same as between two dogs? Historians, sociologists and others tell us that every civilization since the beginning of time can be judged by the way in which men have treated women during the particular era concerned. What judgment do you think God could pass on our present American civilization? What are our ideas of women? How do we treat women in our minds, our words, our hearts, our actions? What shall we use as a measuring rod? What do you think the emphasis on women is in America?²⁵

(Ask Question of Specific Individuals, Then of Group. Responses Will Include Clothes, Appearance, Work, Sex, Etc.)

What would be some of the proofs of a tremendous emphasis on sex in regard to American women? What is one of the quickest ways advertisers use to get attention?

(Responses Will Note Use of Sex in Some Form.)

TOO OFTEN
"SEX" ISOLATED
AND OVER-
EMPHASIZED

Now is the sexual aspect of women the only thing important about them? Are they simply bundles of flesh, existing for one purpose, and one purpose only? In relation to this concept, what is your opinion of alleged "scientific" reports that give the impression that the greater number of women are either sexually abnormal, or unfaithful, or simply teeming with sexual passions?

(Chaplain Can Elicit Fruitful Discussion By Careful and Delicate Questioning. Substance of Following Paragraphs May Prove Helpful.)

(Is there anything new about lurid stories of abnormal sex behavior in men or women or in both? Has anyone here ever visited the ruins of Pompeii?)

(Some May Have and Will Probably Be Able To Describe Situation.)

(Scrawled on the walls, painted right inside dining rooms of houses are the same lurid, obscene stories—and Pompeii was another one of the civilizations that rotted away with corruption.)

AMERICAN
WOMANHOOD

But is this the real picture of American womanhood, or the attitude of the real American man toward women? Is it true that the average American woman has nothing but abnormal passions, or that she has normal, natural sexual desires which are customarily satisfied in a normal, natural, sacred fashion in marriage? Is it true that every woman one meets has had sexual relations prior to marriage, or has been unfaithful to her husband since marriage, or is not such thinking insane? Is not the average married woman much like your mother? Do you think she is running around with someone else's husband right now? Is not the average single girl much like your sister or your daughter, we might ask some of you? Do not be misled by all the filthy talk you hear below decks, or the sensational magazines, or the movies, or advertising, or "scientific" reports. These things would give

the idea that American women are little better than sluts, who react sexually every time some great big drunken he-man leers in their direction.

Is not the man equally foolish who has the idea that women are just a mass of frustrations, obsessed with unsatisfied sexual desires, unfulfilled cravings? If you think the average woman lies awake at night burning with secret longings, strange passions, mysterious yearnings, you have been reading too many comic books. The average single girl is clean of mind, feels very few suppressed desires, and is certainly not a bundle of tension that can be taken care of only by sexual satisfaction. The average single girl may be troubled with a temptation from time to time, she may slip and fall, may on the spur of the moment, which she later regrets, permit some unlawful embrace, touches, kisses, and so on. But generally does she run around the city or town like a dog in the springtime? If you think that every girl you meet in every port is just a "bum", just sex on the loose, you are spending your time with the wrong girls. Do not jump to conclusions from the girls you may meet on park benches or in bars. No matter how many of these there seem to be, or how many paid prostitutes, are they not still just a tiny fraction of the world's women, and not a true picture of the average American girl, no matter what magazine reports you read?

How about married women? A whole "raft" of them are accused both by our magazine articles and by so-called true confessions of being guilty of adultery, that is of "fooling with" someone other than their husbands. A little thought and reflection on the average married women you know—such as your mother—will keep your mind clear on this.

The average married woman is content with her poor, old unromantic husband, who is getting just a little bit fat and little bit gray, and looks like anyone but Clark Gable. In fact, he looks much more like your father, in all probability. The good women, remember, rarely hit the front cover of a magazine . . . yet they are the backbone of American life. The real man knows all this, and conducts himself accordingly. He treats women with reverence, with respect—all women. He knows that God said of the first woman: "Let us make man a *helpmate* like unto himself." God intended women to *help* men, to work with them, to comfort, to share, to sacrifice, to love. Men are as good or as bad as the women they love.

INFLUENCES OF WOMEN

Are the French police far wrong when they say, in speaking of the circumstances surrounding a crime: "Look for the woman in the case"? Some of the most horrible crimes in history have been committed in some way with women involved. And yet has not some of the greatest good the world has ever known come about through women? Look at the story of David and Bathsheba . . . murder over a naked woman. The story of Samson and Delilah—complete destruction by a woman's hand. Go into ordinary history, outside the Scriptures. Are not such stories as Anthony and Cleopatra commonplace? Can they not be brought right up to date by a newspaper any day in the week? Lying, robbery, murder—ordinary crimes of the day, with women almost always involved in some way. And on the other hand, everything good, or great, or noble, or fine or decent, also has a woman's hand in it in some way.

Perhaps this fact is best expressed in a letter written by a man named Victor Hugo to his fiancée, more than a hundred years ago. We cite this letter because it is a wonderful example of thousands and thousands of letters like this that our sailors and marines have written to their girls from the four corners of the world. Letters like this have been scribbled in the holds of tin cans, in the foxholes of Korea. They were scrawled from Tinian and Saipan, from Normandy and Wake Island, from Midway and Salerno Beachhead—to the wonderful girl back home, by the guys who are the real men of our Navy. Hugo wrote: "It is my desire to be worthy of you, that has made me so severe on myself. If I am constantly

preserved from those excesses too common to my age, and which the world so readily excuses, it is not because I have not had chance to sin; but rather it is that the thought of you constantly preserves me. Thus have I kept intact, thanks to you, the sole treasures I can offer you on the day of marriage; a pure body and virginal heart."

Contrast that with the filth, the rot, that is passed out about women. Some men think of women as nothing more than service stations on the road. Others confuse love with lust . . . just plain uncontrolled sex. Is not lust to real love what a tumor is to the stomach? You know, a tumor takes the shape of the organ it destroys, at the same time that it eats away that organ's life. So does not lust, uncontrolled sexual passion, masquerade as love, while it is eating away at the very heart of true love at the same time, till love is completely destroyed?

THE GOODNESS OF SEX

Now we do not wish anyone to adopt the attitude that the use of sex is wrong, sinful. The *use* of sex, as opposed to its abuse, is indeed a very sacred, very holy thing, instituted by God Himself. But when we speak of use, we are speaking quite technically. We mean lawful relations of husband and wife in marriage, this and only this. Every unlawful pleasure deliberately sought or achieved is an abuse. Nor do we want anyone to feel that sex is unimportant in love, a shabby sort of second-cousin to love, that would indeed be better left out of the picture altogether. Not at all. In love, the lovers attempt to bring about complete union between themselves, actually attempt, psychologically, emotionally, to become one and the same person. This is the mystery of love. Sexual union is one form, a very wonderful form, but only one form, of attempting to express this desire for union, of attempting to fulfill the very thing that God Himself spoke of when he said about man and woman in marriage: They shall be two in one flesh.

But just as love is rooted in sacrifice, so must sex not be controlled by sacrifice?

THE REAL MAN SACRIFICES FOR REAL LOVE

Always, then, the key word is sacrifice, self-sacrifice. Together with God's help is this not how you men, good men from good homes, can keep going though all the temptations that surround you in the Navy? Is this not how you can wade through the prostitutes on the beach and ignore them? Is this not how you can stop your ears from the filthy talk, turn your eyes away from the enticing pin-ups and obscene magazines? Is it not how you can keep yourself clean and decent and pure, remembering why God created women, and the high plane He intended them to be on; the real meaning of love, that will help you make any sacrifice, of any pleasure, suffer any ridicule or contempt, overcome, with God's help, the most difficult temptations? In other words, once again, in love as in everything else, do you not have to be a real man . . . a man with a moral code and moral courage, a man who knows his own worth in God's sight, and the worth of every woman God made?

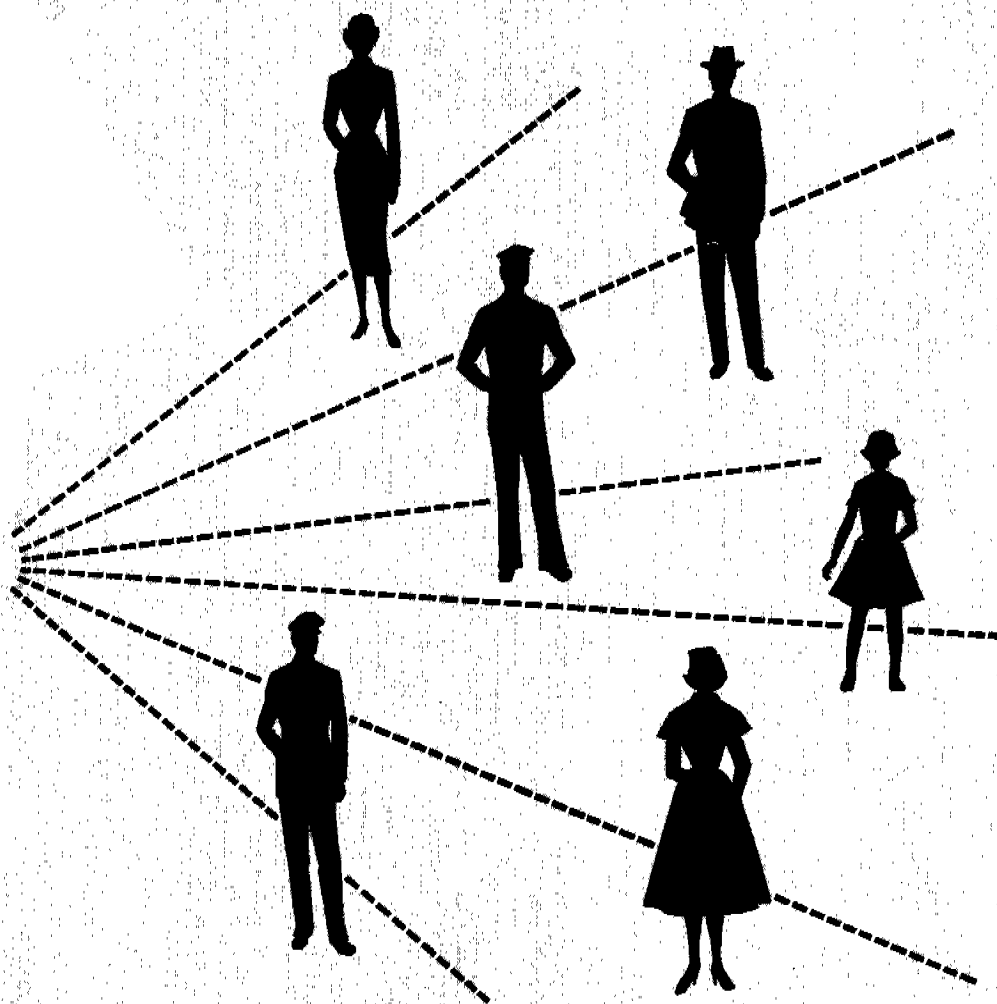
(Love Is the Difference.)

(If time permits, add the following.)

(Let us conclude today's discussion by looking at a film that needs no explanation. This film is not new to some of you, but it is good enough to stand reshowing.)

Show Film: "To Be Held in Honor".)

YOU SAID A MOUTHFUL



AND EVERY WORD COUNTS...

IV. 3—YOU SAID A MOUTHFUL

(Responsibility In the Use of Speech)

Objectives: To illustrate grave importance of what we say as representative of what we think and what we are. Points out some of the serious effects of rough, obscene language. Discusses effects of improper stories, crudeness, lying. Stresses personal responsibility in use of extraordinary gift of speech, as well as implications of "freedom of speech".

I. INTRODUCTION.

- A. Cites tragedy of literary figure Philip Nolan to evoke awareness of grave responsibility in use of speech.

II. POSES SERIES OF QUESTIONS TO SHOW SPECIFIC POSSIBILITIES IN SPECIFIC AREAS OF SPEECH.

- A. Asks question about relative importance of improper language in military.
 - 1. Cites grave consideration given matter by General Washington.
- B. Questions whether improper language is a punishable offense in military.
 - 1. Cites UCMJ.
- C. Considers question of free speech as safeguarded constitutionally.
 - 1. Defines real intention of constitutional safeguard.
 - 2. Distinguishes between liberty and license in speech.
- D. Poses question of popularity of swearing in military.
 - 1. Cites poll in answer.
- E. Questions popular concept of relationship between "tough" language and real men.
 - 1. Considers psychology behind this concept and notion of insecurity.
- F. Questions further popular concepts in regard to improper language.
 - 1. That men who use improper language are unaware of fact.
 - 2. That civilians "expect" such language of military.
 - 3. That it is impossible to break habits of profane speech.
 - 4. That impropriety in speech is completely amoral.

III. PERSONALIZES PRINCIPLES OF DISCUSSION.

- A. Suggests personal check of habit.
- B. Suggests means of correction.

IV. 3—YOU SAID A MOUTHFUL

INTRO: The radio and television popularity of quiz programs, public opinion forums and similar type things would indicate the widespread interest of Americans in having their knowledge tested, airing their opinions, expressing their views. Assuming this same interest here, let us do some testing ourselves. We should like to pose a series of questions.

The first question has to do with this. Long before the atomic submarine Nautilus was conceived, another Nautilus was written about in a very famous story by Edward Everett Hale. The story was *The Man Without A Country*. The Nautilus was the first ship mentioned in this story. Who was the Man Without a Country, and how did the Navy play a major role in his life?

(Someone In Group May Recall Story of Philip Nolan and Be Able to Recount It. If Not, Chaplain Can Give It Somewhat As Follows.)

STORY OF PHILIP NOLAN

(Philip Nolan was a Lieutenant in a Western Division of the Army. Accused of conspiring with Aaron Burr in treason against the United States, Nolan was tried by court martial. Toward the close of the trial the president of the court asked him if he had anything to say to prove that he had been faithful to the United States. Confused and bitter, Nolan cried out in a frenzy: "Damn the United States! I wish I may never hear of the United States again!" The words, coming from an officer, in front of a court of officers who had gambled their lives in battle for the United States, came as more of a shock than anything else that could have been said. The Colonel called the court into a private room. Fifteen minutes later they returned to pronounce sentence. The Colonel's face was whiter than a sheet as he said: "Prisoner, hear the sentence of the court. The Court decides, subject to the approval of the President, that you never hear the name of the United States again." At first Nolan laughed, but everyone else was as still as death. He was taken as a prisoner aboard the USS Nautilus, delivered to the Intrepid, and was kept at sea till the day he died, fifty-six years later. Every ship on which he sailed was given strict orders that the name of the United States was never to be used in his presence. He was transferred from ship to ship at sea; never caught sight of the States again, was never given a newspaper or a single piece of news about the States. It is impossible to describe adequately what this can mean, but we strongly suggest that you read the story of Philip Nolan for yourself, the story of *The Man Without a Country*. It may give you feelings you have never had in your life about the real meaning of the United States.)

Now let us withhold any discussion of *The Man Without a Country*, as well as a consideration of any of the answers given to these next questions, until we have completed the list. Then we can check back and consider each answer carefully. The next question is another "name" question.

Some military people may not consider the matter of foul or profane or obscene language important. At least it may be felt that while we have so many matters of major concern in the military we cannot bother with what many would call a triviality. Yet during the most crucial period in American history, when our Armed Forces seemed on the verge of complete defeat, and were fighting for

survival itself, the supreme commander of the Army issued a general order to put the matter of improper language at the very top of the priority list. Who was this commander?

(At This Point, Chaplain Wants Name Only: George Washington. His Statement Is Given Later.)

Third question: The right of free speech is safeguarded by the First Amendment to the Constitution. This is a free country, hence we can say anything we please. What I say is nobody else's business. True or False?

QUESTIONS
ABOUT
LANGUAGE

(Chaplain Should Note on Board Number Who Answer True or False. Majority Answer Will be "False". Again Discussion Is left Till Later.)

Next: Profane swearing is punishable by court-martial. True or False?

(Again Answers Should Be Listed Numerically For Later Reference.)

If a poll were taken it would be discovered that most military personnel personally favor the use of profanity both in enlisted men and in officers. True or False?

(Note As Above.)

Another question: Profanity is a sign of a "tough" man. True or False?

(As Above.)

Seventh question: Most men who use improper language do not realize they are using it. True or False?

(As Above.)

Next: It is impossible to break the habit of profanity and similar language after using it consistently for four years. True or False?

(Note As Above.)

Ninth: The public, or civilians, expect bad language from the military. True or False?

(Note As Above.)

Tenth question: Improper language has no religious significance and is in no way a matter of morality or immorality. True or False?

(Note As Above.)

So much for the questions. Now let us consider each answer carefully.

We have heard the story of Philip Nolan, the Man Without a Country. You recall his words: "Damn the United States! I wish I may never hear of the United States again!" You remember the sentence of the court. What is your opinion of the sentence? Do you think it was just, or too harsh?

(Elicit Comment From Individuals, Then From Group. Majority Opinion Will Probably Consider Sentence Unjust. Questioning Can Evoke Awareness That Nolan Spoke in Passion, Not Fully Realizing Implications of What He Was Saying; That Surely He Did Not Foresee Consequences of What He Was Saying, etc.)

Of the opinions given, one thing that seems clear is that Nolan certainly did not stop to think before he spoke. Apparently, he was so tense, under such terrific pressure, so confused, that he shouted out what he did, without realizing what it could or would mean in his life. We are certainly safe in believing that if

THE EFFECT OF
WORDS

he could have seen into his own future, could have realized fully what effect his words would have, he would have bitten off his tongue before he said them.

And yet, once those words were spoken, the harm was done, and the tragedy began. A Mouthful of Words, and his whole life was changed, in a sense, completely ruined. A slip of the lip, an oath shouted out on impulse, and the bottom fell out of his life for 56 years!

Now there are two main points that stand out in the decision of the court. One: In a sense, the court permitted Nolan to pass judgment on himself, and by an impulsive word, a line thrown out in anger, he condemned himself as we have seen. Two: Even though it would seem obvious that he was not fully responsible for what he said, since he was confused and bitter, the court took him at his word, and considered him responsible enough to answer for his own word.

RESPONSIBLE FOR WHAT WE SAY

They did not say: "Well, the poor fellow was all upset; he did not know what he was saying." Or, "It just slipped out; he did not really mean it."

No, they took him at his word. They figured: "He is a full grown man. He is not a little boy. He *should* know what he is doing; he *should* know what he is saying. So he 'gave out' with the words. Now let him face the music that goes along with them."

WASHINGTON ON PROFANITY

In response to the second question, George Washington, of course, was the commander who recognized the tremendous importance of the misuse, the abuse, of language, and its eventual effect on morale, as well as the moral life, of military personnel. Right in the middle of the Revolution he called the matter to the attention of his commanding officers in the general order to be read to all troops: "The General is sorry to be informed that the foolish and wicked practices of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

The third question concerned freedom of speech. Why does this *not* mean that we can say anything we please, and that what we say is nobody's business?

CONSEQUENCES OF "SAYING ANYTHING WE PLEASE"

(In Eliciting Answers, Chaplain May Find Such Further Questions Helpful As: Have You a Right To Yell "Fire" in a Crowded Theatre, Just Because You Feel Like Yelling It? Have You a Right To Lie About Someone? Have You a Right To Libel? Because You Feel You Have a Right To Say What You Please, Does This Mean That Others Have No Right Not To Be Subjected to Hearing Bad Language, e. g., Civilians in Public Places? Are You "Free" to Hurt the Reputation of Other Navy Men by Making it Appear That All Navy Men Talk the Same Way? Are You Free to Hurt the Reputation of the United States Abroad? Chaplain May Find Substance of Following Paragraphs of Further Help.)

(As the court permitted Philip Nolan to pronounce judgment on himself, condemn himself out of his own mouth, and then took him at his word, so is not the Navy very, very often judged, so are not we judged as individuals, by the words out of our own mouths? Do not civilians often enough condemn all sailors, condemn the entire Navy, because of the foul, the rotten language they hear from some of us on the streets, on buses, trains, in restaurants and elsewhere? Do we not all know both whitehats and officers who would never think of taking their wives, mothers, best girl, on board a bus that is filled mostly with Navy personnel, because they would be so embarrassed to have women they respect subjected to such language? Is this not true in your own case? Many of us have

seen people in foreign countries walk out of restaurants when American blue-jackets walked in, so they would not have to listen to so-called "Navy" talk. Do not many such people in foreign countries understand our obscene language, even if they do not know any other English words at all? So does not our entire Navy, in fact, our whole country get a "black eye" because of the loose-tongued "big shot", the rough, tough "old salt"? Have not many of us had the experience of sitting in a perfectly respectable restaurant in a foreign country when a group of American Navy men walked in, began to yell out in rough language, throw around their "God damns" and their "For Christ's sakes", shoot off about S. O. B.'s and you know what else? By our own mouth do we not condemn ourselves in the eyes of the very people whose good will and respect we consider so important? WITH A MOUTHFUL OF WORDS an American sailor can destroy a million dollars worth of effort to establish good will. Of course, this is true in our own home ports, as well as in foreign ports. Some times we find it hard to understand why all civilians do not throw out a royal welcome rug to us, why they do not "do handsprings" in being hospitable, why they are cold and unfriendly at times. Often enough can we not find the answer in our own behaviour as it is judged by our speech? Someone has said: "Your actions speak so loudly I can not hear what your mouth is saying." Is not the opposite frequently true? "Your mouth speaks so loudly I get the wrong idea about your actions.")

The fourth question concerned punishment of profanity by court-martial. Not only is it true that profane swearing is so punishable, but Navy Regs actually make five different references to improper language: Article 8, 1319, 1044, 1212, 1405. And, as some men may not realize, both officers and enlisted men are covered. There are articles protecting men from abusive language of officers, and officers from disrespectful language by men. Obviously the men behind the Regs, learning by long years of Navy tradition and experience, as well as the military experience of all the armed forces ever since this country first had to fight for right, realized the seriousness of this matter for all hands—Admirals to boots!

NAVY REGS ON
LANGUAGE

In the fifth question we asked whether a poll in the armed forces would favor bad language or vote against it. Actually, such a poll has been taken. The 3650th Air Police Squadron, United States Air Force, was polled on this very matter. The results of the poll will interest you. It indicated that most airmen use profanity, but that few personally favor its use; that being in service increased one's use of profanity; that a large majority actually favored a campaign against profanity; and that many felt their superiors would be more effective if they did not swear. What is your feeling about these answers? Do you think the same answers would be true in a Navy poll?

PROFANITY—
PRO OR CON?

(Chaplain Should Repeat Answers, Asking Comment on Each.)

Sixth: Profanity is a sign of a "tough" man. Most of us realize this is not true. What is the psychology behind the idea? What makes many men think they must use bad language to prove they are men? Underneath, do we really respect a man for doing this? Do we even respect ourselves for doing it?

PROFANITY—
SIGN OF
MANLINESS?

(Initial Response May Emphasize Idea That Man Merely Follows Example of Others. It Can Prove Very Profitable To Question Men on "Desire To Be One of the Crowd", and "Feelings of Insecurity". Questions Which Evoke Realization That Proper Language Is Often a Matter of Maturity, Improper Language a Sign of a Boy's Trying To Pass as a Man Can Be Very Effective. Appeal to Maturity Can Prove Very Fruitful in This Area as Well as in Others.)

UNCONSCIOUS USE?

The seventh statement was that most men using improper language do not realize they are using it. For those who believe this is true, let us ask some further questions. If we do not know what we are saying, why is it that every one of us would immediately break into a different "dialect" if his mother came along while he was in the middle of a stream of bad language? Does a man stand before the Captain and talk the same way he may talk with his buddies? Does an officer giving a public speech use vile language? Is it that we do not *know* what we are saying, or that we do not *care*, because of where we are, or who the company is, and so forth? Yet why should we talk any differently in a mess hall from the way we talk in a dining room at home?

BREAKING THE HABIT

The eighth question is directly related to the seventh: It is impossible to break the habit of profanity and similar language after using it consistently for four years. Is this any truer than the seventh statement? Or is it not truer to say: "we *do* not", instead of "we *can* not" break the habit? What ways would you suggest as means of breaking the habit?

(In Evoking Answers, Chaplain May Find It Useful to Ask: Do You Not Think That If You Keep a "Box Score" on Yourself, That is, Every Night Before You Go to Sleep, Count the Number of Times You Slipped in Language During the Day, Determining Sincerely That You Will Cut Your Record Next Day, That This Will Help? How About Putting Aside a Nickel For the March of Dimes, Every Time You Slip? Do You Not Feel This Would Break the Habit Rather Quickly?)

PROFANITY—AN OCCUPATIONAL DISEASE FOR SERVICEMEN?

Of course, without sincerity and perseverance, the habit *is* unbreakable.

Ninth on this list is the question about civilians' expecting bad language from the military as a matter of course. Unfortunately, we must admit that in many instances this is true. What indications could we give to prove this fact?

(In Eliciting Examples, Chaplain May Find Substance of Following Paragraphs Helpful.)

(An interesting key to what many of the public seem to believe about service life can be found in a number of stage plays and books written about servicemen. Unless smutty language predominates, unless the men use all sorts of foul and obscene language in their ordinary, every-day conversation, a lot of people consider the book or the play as "unrealistic," that is, not true to life. They feel that if the picture painted by the book or the play shows the servicemen talking like plain, ordinary, intelligent human beings, instead of like morons; if it gives them the idea that servicemen are ordinary, decent people, from ordinary decent homes, just like men who teach in schools, compute numbers in offices, build bridges, fix leaking pipes, lay brick, put in a new floor—if the book or plays shows servicemen just like other men—many people seem sadly disappointed, cry out "fake", demand their money back.

Now where have they picked up the idea that we use a different dictionary from other people? What has led them to believe that the Navy issues asbestos tongues in boot camp, for use throughout each hitch, to be returned and passed to someone else when we are mustered out?

Do they not get this idea from the same old few who sell the Navy "down the river" on everything else—sex, drunkenness, dishonesty, disloyalty, and so on? The same old "super-salts" with the narrow minds and the wide mouths, who think they own the Navy, the world, and everyone in both: who swagger and stagger and jibber and jabber like a bunch of "goofs"? Add these men to a handful of writers who will write anything they know will sell, true or false,

wholesome or rotten, clean or filthy, and you come up with the books and plays that are a disgrace to all of us.

Do you not personally resent highly, the "smearing" we get from a lot of people because of a few men whose tongues would melt an iceberg? You were brought up differently. The majority of you have had a fair education, have come from decent homes, have had good training. You would not want the language of the foul ship or the loose liberty to fly around your own homes; you would not want your wives, your mothers, your sisters, your girl friends, to hear such stuff. So you naturally resent listening to it yourself, and knowing that it gives you, as a Navy man, a bad name.

Is not the excuse that "men are men", and this is "men's talk," a weak excuse, indeed? Does a man—a real man—ever have to prove how tough he is by his language? Is it not the old story of the empty barrel's making the most noise?)

Finally, we asked whether improper language has any religious significance whatever; whether it has anything to do with morality. Let us have some reasons for your answers in this regard.

THE MORAL ISSUE OF LANGUAGE

(In Eliciting Responses, Chaplain May Find Substance of the Following Paragraphs Helpful.)

(Does the Bible have anything to say about the constant and violent use of such expressions as "God damn it" and "For Christ's sake!" (if you will excuse our using them by way of example)? Did not the Jews have such reverence and regard for God's name they they would not even pronounce it in their prayers—they would substitute another name for it? Do not many Jews today do the same thing? And on the other hand, are there not those of us who use God's name in the middle of a filthy stream of language that pours from our lips like sewer water running down a gutter? Did not Jesus say: our hearts speak through our mouths?

GOD'S NAME

Then take "Filthy Sam", the "pin-up Man". He is the man with the latest "scoop", the dirtiest joke making the rounds. Does he not really shoot men full of poison, and start things going in their minds when they do not even realize it? How many people have got themselves into real trouble after they have been turning his stories over in their minds? How many solid, decent men have really bought themselves a package of sin because of the line he sold them first?

THE EFFECTS OF THE "DIRTY JOKE"

In this area, as in so many others, why is it that so many of us fail to recognize our responsibility in the sins of others? Can we any more tell dirty stories and claim that we are not responsible in any way for the sins that may follow, than we can shoot a gun and say we are not responsible for where the bullet goes? Think back to Philip Nolan. He wrecked a life through a slip of the lip. It simply happened in his case that the life was his own. Any chaplain can tell us of men he has met who started on a whole series of sex sins because of ideas they got from Filthy Sams. The man who is trying to be decent, trying to keep his mind clean, is often forced to listen to some of these rotten stories, filthy jokes, and then has to fight like "mad" to get the thoughts out of his mind, and the temptations that come with them to sin.

It has become quite a fad in our country to talk loud and long about sex, sex, sex. Do we not "give off" a lot about "education," bringing out the "facts of life," giving people the "truth"? But does anyone who is sincere about wanting the "facts of life," and, what is far more important, the way God wants the "facts of life" used, have to go begging for answers? A reliable doctor, a good, sincere book—not one published for publicity—a chaplain, can give you the real word. If you are one of these people who are filled with doubts, worries, confusion, cannot an honest talk with the chaplain answer more questions decently and

SEX TALK

sensibly than the "great lovers", the Filthy Sams, who are only too anxious to give you the wrong word?

Incidentally, we might remark at this point, that often the written word is even worse than the spoken word, for getting us all "shaken up", thinking along the wrong lines, and "fouling up". The fact that you buy a book or a magazine in a Navy Exchange, or any place else, does not make it good. Once again, just as the old Romans had the principle "a sound mind in a sound body," *we* can well say: A sound mind is a clean mind; a sound Navy depends on sound bodies and sound minds—clean minds. Once again, anyone who thinks we can develop our character, turn out real men, with minds full of garbage, is off his rocker. We Americans can do some weird things. We have a passion for being clean. We probably take more baths and showers than any people in the world. If we are in a pair of dirty whites, we are not likely to get past the quarterdeck for liberty. But some of us think filthy language is a real asset. We dump the garbage from the messhall over the fantail; but the garbage that pours from some men's mouths we pile up in our minds and save—to share with someone else. Does it not pay to remember that some day we are going to face a God Who will make some very interesting inquiries about how we influenced people around us? Is He going to be impressed if we come up with: "Am I my brother's keeper"? As someone has put it: At the end of a lifetime of handing out stuff that smells like a cesspool, may we not find ourselves in the position of the skunk who said when the wind changed: "Now it all comes back to me"?

FIT TO
BROADCAST?

A concluding question that was not on our list: If a microphone were placed below decks, or in other areas of the ship where men gather, would you like the conversation—*your* conversation—to be broadcast publicly, particularly into your own homes, to reach the ears of your parents, your sisters, your best girls, or others who think highly of you? A microphone was slipped into a sleeping compartment on board ship once, and recorded the normal conversation of a group of men, without their knowing it. Later the recording was played for them. They were solid men, not weaklings or "sissies", but they were really ashamed to listen to themselves. They had no idea of how they sounded when they let a stream of obscene language pour off their lips.

SPEECH REVEALS
THE MAN

These are matters we feel are worth long deliberation on the part of every man in the Navy. It is almost impossible for us to overemphasize the importance of speech. Is not what we say, after all, only the wrapping for what is in our mind? If you throw a baseball at someone, and hit him on the head, it is the cover of the ball that hits him, but what is inside that hurts him. Is not the same true of words? Are they not the covers for what is inside our minds? When we throw words around loosely, the words themselves may not mean a thing, but since they are only wrappers for our thoughts, can they not cause a lot of damage if the thoughts are not what they should be?

SPEECH A GIFT
OF GOD

It helps to remember that the chief way we human beings can communicate with each other is through the sense of speech, what we say, the fact that we can talk to each other. Without going into the problems of psychologists, it is safe to say that no animals can speak to each other in the way human beings can. We consider speech a human thing. Is it not one of the greatest gifts God has given us? Would any of us like to be struck dumb? Yet is it not probable that there is nothing in the world we mistreat so badly, abuse more, than this God-given ability?

IT'S YOUR
TONGUE

So what can we do about it, in the Navy, aboard our own ships? Is it not more important than anything else that we begin with ourselves? Language—what we say, how we say it—is the personal expression of the mind of the individual. No one can do your talking for you, in the true sense. Only *you* can use *your*

tongue, *your* lips, in cooperation with *your* mind, to express *yourself*. What you say is yours. So only you can check yourself, guard your tongue, put a watch over your lips, to straighten out your language.

Does prayer not help in this, as in anything else? So we have the Scriptures asking: "Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?" Should not those of us who claim to be practicers of religion remember that we are being ridiculous to use the same lips for oaths and obscenities that we use for prayers and hymns? Is it not kind of stupid to use the same tongue that calls God "Father" for calling anyone else an "S. O. B." or something of the sort?

PRAYER OR
PROFANITY?

Is not "helping" men to develop as real men in the middle of language not worthy of pigs, like "helping" an alcoholic to reform by bathing him in beer? The Navy will really accomplish something, will really build fighting men, build morals, in every area, when every officer and whitehat remembers that he is the same man in service as he was outside—an intelligent human being with dignity. You will never find 100% dignity of character mixed with foulness of tongue. Anyone in the Navy really interested in the character of men, who really believes that a man's fighting efficiency, or real worth to the Navy and the country goes hand in hand with character, knows that the ordinary, everyday language of shipboard life can be tremendously important. Remember: A slip of the lip can sink a ship!



FRONT *and* CENTER

V. 3—FRONT AND CENTER

(Attempts to Avoid Responsibility and Consequences Thereof)

Objectives: To illustrate the problem of guilt consequential to irresponsibility. Discusses various types of "escapism." Considers impact of problem of guilt on individuals, Navy, Nation. Discusses positive approach to mature resolution of guilt, retribution and reconstruction.

I. INTRODUCTION.

- A. Raises question of accomplishment of or possibility of a perfect crime.
 - 1. Distinguishes between perfect crime and unsolved crime.
 - a. Recognizes police apprehension as only one of many ways of being "caught."

II. CONSIDERATION OF WAYS OF BEING CAUGHT IN CRIME.

- A. Furthers consideration of impossibility of escaping "being caught."
- B. Poses some ways in which we pay for crime or are punished.
 - 1. Civil law.
 - 2. Natural law.
 - 3. God and conscience.
 - a. Guilt complex.

III. FURTHER CONSIDERATIONS OF GUILT.

- A. Meaning and consequences of guilt complex.
- B. Attempts to escape consequences of guilty action.
 - 1. Forms of escapism.
 - a. Denying basis of guilt (right and wrong).
 - b. Alibi and blaming others.
 - c. Similar means.
- C. Attempt to face guilt intelligently and maturely.
 - 1. Facing a wrong and admitting it.
 - 2. Attempting retribution.
 - 3. Seeking forgiveness of persons wronged and of God.

IV. APPLICATION OF SUCH CONSIDERATIONS TO NAVY.

- A. Importance of personal integrity to integrity of Navy.
- B. Importance of true regret for past misdemeanors and convinced resolution for correction of future.

V. 3—FRONT AND CENTER

Intro: (Chaplain Prints on Board: The Perfect Crime)

THE PERFECT CRIME

This is a term with which we are quite familiar. To commit the perfect crime has been the hope of thousands of criminals in the course of history. Do you think any of them have ever succeeded? Do you think anyone has ever committed the perfect crime?

(Answers Will Generally Lean Toward Affirmative, That Many Crimes Are Unsolved, If Not, Indeed, a Majority. Chaplain Can Encourage This Concept Profitably, Even Furthering It By Noting That Mr. Hoover Has Remarked That There Could Not Possibly Be Employed a Police Force Large Enough to Deal With All Potential Crimes in America; That Only a Sense of Individual Responsibility, Etc., Could Meet the Needs Adequately. This Approach Will Lead Chaplain Logically Into Next Question.)

If we maintain that many "perfect crimes" have been committed, what do we mean by a perfect crime?

(Responses Will Emphasize Idea of "Not Being Caught".)

When we speak of a perfect crime as a crime we commit without being caught, are we speaking accurately? Or is a perfect crime an unsolved crime—one which the police have not solved?

(Distinction Will Ordinarily Be Noted.)

Is there such a thing as a crime in which we do not get caught, in some way or other?

(Response Will Be Negative.)

What do we mean by being caught? In what ways are we "caught" if we commit a crime?

(Response Will Generally Admit of Classification Under Police or Civil Law: Conscience or God; Natural Law, Particularly as Considered Physiologically and Psychologically.)

"GUILT WILL OUT"

There seems to be a law running through all things that "guilt will out" soon or late, does there not? Let us develop the idea a bit, since it is a tremendously important one. Actually, does experience not illustrate time and again that we never really "get away" with anything? Are not thousands of police files witnesses to the age-old story of people who thought they had everything well figured out? But through the police, the law, society may never catch up with the crime and may never punish the criminal, has not the deepest hidden, the most cleverly concealed crime a way of coming to light, as a seed planted beneath the ground pushes through to the surface in the form of a plant? Is it not experience that hidden wrongs, secret sins, committed though they may be in the still of the night, with no human witness, leave their traces on our mind, our heart? We are reminded of the boy in the story who hid inside his shirt a fox he had stolen. While the boy was busy denying he had a fox, the fox was busy eating away at the boy's insides. So are there not thousands of people who

try to fool themselves by denying their crimes, in fact, by pretending there is no such thing as crime at all? And in the meanwhile are they not paying the price by having their minds, their hearts, their souls eaten away by guilt? Remember what even the pagan Seneca said: "Every guilty person is his own hangman."

How many men are in this group?

(Calculating on Basis of 12.5% of Population, Chaplain Can Proportion Following Statement to Size of Group.) ²⁶

Has it ever struck you that three of you (four, two, one, five) who are here now will very possibly receive psychiatric treatment at sometime in your life? Present statistics indicate that one out of every eight persons in America does. Why? Why is this a "psychiatric age"? Leaving aside physical disorders that may contribute to many emotional or mental disorders, what do you think is one of the major reasons driving people to psychiatrists?

GUILT AND
EMOTIONAL
DISTURBANCE

(Though Several Responses May Come Forth, Tenor of Discussion at This Point Will Lead Answers Toward "Guilt" in Some Form. Chaplain May Find Reference to Dr. Jung Helpful.) ²⁷

Have you ever met people who are caught up in a web of guilty feelings?

ENTANGLING
GUILT

We are not talking about the man who has done something wrong, recognizes the fact, admits it, takes steps to compensate for it. We mean the man who has done something wrong, worries himself sick about it, but does nothing to right the situation. We are talking about the man who simply worries about the past, the present, the future, with no concrete effort to "square things away". He begins to torture himself, to live in fear, with his mind constantly confused. Is he not often the man who gets himself involved deeper and deeper? Is he not frequently the man who gambles his pay away, starts borrowing here, there and everywhere, finds himself getting more involved all the time? He may see someone's wallet beneath a pillow, feels this is his big opportunity to take care of all his debts, and rifles the wallet. Is whether or not he gets caught the important thing, or is what is important the fact that he has only furthered his wrongs, his guilt, his general confusion? He gets himself mixed up with a woman once. It begins to prey on his mind constantly. He is afraid he has ruined his whole life, has committed irreparable damage, has sinned beyond redemption, so he feels he may as well give up completely and go "whole hog". So one woman leads to another and another and another, till he is really wallowing around in the gutter. He is over leave. He feels that his reasons will not hold up at mast, so he invents a story. The Exec. asks a question, and he finds he must add another lie to make the story stick. One lie leads to another, till he is no longer sure what is true and what is false. And so it goes. Has not more than one suicide been the result of this pattern?

What is one of the big reasons accounting for the fact that there are upwards of two million alcoholics in the United States? By alcoholics, we do not mean people who drink occasionally, or people who get drunk occasionally, or even frequently. We are talking about people who indicate what seems to be a complete dependency on alcohol? What do you think is behind this in a tremendous number of cases?

ATTEMPTS TO
"ESCAPE" FROM
GUILT

(Responses Will Include Notions of "Escape" from "Guilt".)

When one has failed to deaden one's senses of guilt, failed to dull the realization that one has been irresponsible, neglected one's duties, committed various wrongs, what easier way to "forget" than to drug one's reasons and will with alcohol. "Relax, take it easy, don't take life so seriously" are the slogans that

ALCOHOL

DENYING RIGHT AND WRONG

provide almost a musical accompaniment, a lullaby, to deliberate, excessive drinking, in many instances.

What of the man who denies completely that there is any difference between right and wrong, the man with the "that stuff's for the birds" attitude, the man who knows all the answers? Do you think he is ever bothered by a sense of guilt, or do you think he is too big a boy for such childish notions? What is your opinion?

(Responses Will Vary, But at Least One or Two Will Recognize Such an Attitude as Being, in Many Cases, a Definite Indication of Deep-Seated Guilt Which Such a Man Has Failed To Resolve Morally.)

BLAMING SOME-ONE ELSE

Have you not met men who constantly blame their mistakes on someone else, who always have an excuse, an alibi? Are they not frequently themselves the "I'll do as I please" type, and "the devil with anyone else"? Are they not often the men who give you the "line" that "it's all in the way you look at it"? If you want to keep yourself clean and pure, having intimate associations with no one but your wife, if you are married, with no one at all, if you are not married; if you want to drink moderately, or not at all; if you want to play cards for fun, instead of for your hard-earned pay, or again not at all—well, you are the "sucker" as far as he is concerned. You do not know what you are missing. You are still "wet behind the ears", a "mama's boy". You have to "get with it", "catch up to the times". You are back in the middle ages. Eat, drink and be merry; you live only once.

"IT'S MY OWN BUSINESS"

Are there not a number of such men in the Fleet? Talk to them about right and wrong and they laugh in your face. Are there not a number of big shots who know all the answers, or give the idea that whatever they do is their own business, and no one else's?

(Do you remember a man named Pontius Pilate?)

(Chaplain May Find Men Able To Give Background; Substance of Following May Prove Helpful.)

"IT'S NONE OF MY BUSINESS"

(Do you remember how Pilate stood before the crowds when Jesus was on trial? He did not have the courage to defend Jesus, so he tried to pretend it was none of his business, and that Jesus' murder would be none of his doing. So he called for a pitcher of water and a basin, washed his hands before the crowd, and said: I am innocent of the blood of this just man. Can you not wash your hands from now till the whole Navy is in dry dock, without washing away guilt for wrong done, for sins committed? You can laugh wrong away, pretend there is no such thing, "shoot off" that it is all in the mind, but someday, somehow, do you not have to pay the price?)

Now let us move on to a further question. How would you feel, what would be your immediate response, if you were told here and now, with absolute authority, that you were going to die in exactly five minutes?

(Question May Be Asked of Individuals, if Chaplain Considers It Discreet To Do So With Particular Group Present, or May Be Asked as a General Question of Group at Large. Discussion Can Prove Extremely Fruitful. It Is Presumed That Chaplain Will Exercise Greatest Care to Indicate Complete Respect for Any Religious Beliefs Expressed.)

READY FOR INSPECTION?

It is said, truly or falsely, that a drowning man sees his whole life flash before him, with complete clearness. Suppose this were true. What do you think you would see; what kind of picture would your life present, if every single detail were present, every single thought, word, action, of every single day and night of your

life up to this moment? Or, an equally interesting possibility, suppose (admitting the impossibility) your entire life were put on motion picture film. Again by "entire life" we mean thoughts, words, actions, the most hidden, secret things, along with everything else. In other words, every single instant of life from the moment you were born until now, recorded on film. Would you care to have this film shown publicly, or even privately, to your mother, your sister, friends? What is your opinion?

REVIEW OF LIFE

(Interesting Discussion Can Be Evoked.)

Just in case the entire idea seems absurd, does anyone remember certain words which remind us that someday we shall be held accountable for every moment of our lives, and that every single thing done in secret will be shouted from the housetops?

So much for what we might call the "negative approach". The problem of guilt is one most men feel in some degree. For many men, it is a tremendous problem, indeed. Now what to do about it?

WHAT TO DO
ABOUT GUILT

What do you think? You have done something wrong, or something you feel guilty about. What then?

(Elicit Responses First From Specific Individuals, Then From Group, if Necessary. Substance of Following Paragraphs May Prove Helpful As "Lead" Questions.)

(Is it not important first and foremost to admit we "have a past", that is, face facts? Why try to fool ourselves? If a thing is wrong, it is wrong. If we have done it, *we* are wrong. Why try to escape the fact? How long can we dodge responsibility for wrong—forever? Or does not nature itself catch up with us, soon or late, in one way or another? But having admitted our wrongs to ourselves, have we righted the wrong? Is it enough to admit we have a rotted tooth, to be sure that the tooth will never bother us? Or must we have it cleaned out and repaired, or even pulled out altogether, by the roots? Is it enough to admit we have been doing wrong, without "cleaning ourselves" out, ripping out whatever is rotten inside us?

FACE FACTS

In this regard, suppose the slips have not necessarily been sinful, or morally wrong, but simply contrary to Navy regs, or to a man's own record? Is one to take the attitude: I have the name, I may as well have the game? I have lost my rate already, or my record is "fouled up" beyond repair, or the skipper has it in for me to the point where nothing I can do is right, or, I will be out of the Navy and back to civilian life some day, so let them do their worst to me, who cares? Or does an intelligent man face up to past failures, pick himself up and start over again, stay in there "pitching"?

DO NOT REPEAT
ERRORS

Suppose we do admit our guilt, try to root out the cause? Is even this enough, or must we not make some effort at compensation for past wrong? If you steal a hundred dollars today, go to the owner tomorrow and say: "I'm sorry, I stole your money," but you refuse to give his money back to him, is this adequate? If a man has neglected his family or other responsibilities, recognizes his guilt, sees the harm done, is sorry, then goes out to drown his sorrow in the local barroom, is this adequate? Or must our compensation include a real resolve to revolutionize the future?

MAKE UP FOR
PAST WRONGS

Finally, Who made the laws of right and wrong, to begin with? Are they purely arbitrary, or did they happen by chance, or are they merely social custom? Or did a Personal God, Who is immediately and personally interested in every thought, word, action, of every single one of us, give us a list of "do's and don'ts"? If He gave us the rules of the game, is it not likely that He would give us the

SEEK FORGIVENESS

IMPORTANCE
OF RESOLVING
GUILT; IMPOR-
TANCE OF CHAR-
ACTER FITNESS TO
OURSELVES, TO
MANKIND, TO
GOD

means of keeping them? There is not a religion that does not teach our dependence on God's help. Of one thing we can be certain; no matter who else is ready to forgive our past lives, wash away a life time of guilt, He is. "If your sins be as scarlet, I will make them white as snow; if they be as crimson, I will cast them behind me and forget them." But God helps those who help themselves. He does not play games. He demands sincere effort, real sorrow, honest intentions for the future, attempted compensation for the past.)

A final question that might arise in this discussion is: "What has all this to do with the Navy?" What would be your answer to such a question?

(Responses May Note That the Navy Is Men, That Integrity of Navy Depends Upon Integrity of Individuals, That Work and Efficiency Can Well Be Impaired By Unsolved or Improperly Solved Guilt, etc. Chaplain May Find Substance of Following Paragraphs Helpful.)

(Certainly basic to our entire Navy is the matter of discipline. Can there be true discipline in the Navy, in our country, in any home, without an understanding and a practice of what we have been discussing? Isn't all discipline finally effective only if it is rooted in self-discipline? Can a man who fails to control himself control others? Can a man who fails to control himself be successfully controlled by others? Or is it not true that though he be threatened, punished, sent to a brig, restricted, browbeaten, cursed at, court-martialed, he can never be truly controlled, never truly trusted, never truly depended upon? Does not the rise and fall of our country, the success or failure of the Navy depend upon discipline, which in turn is dependent upon the individual's attitude toward himself, toward others, toward God, and particularly his recognition of his responsibility in the whole picture of right and wrong? Is not one of the great tragedies of our Western world that so many of us have fallen into the trap of believing that character is made up of external works, of how we look, what sort of front we present, while what we think or do inside ourselves, or in secret, does not matter? Is this not like believing that an apple is good if it is shiny, when there may be a worm crawling inside, eating away its life; or that a building is in good shape if the outside is painted, when a million termites may be gnawing away its foundation, till it completely collapses? Or that a ship is in good shape if it has a sleek looking skin above the water line, while hidden beneath the water is rust and corrosion that will some day sink the ship? Or that a sailor is good and trustworthy and dependable because of the front he presents while on duty, when his mind and heart, his moral and spiritual life may be rotting away inside him, till soon or late he decays, and the Navy decays with him?

Do we not as a nation, as individuals, sink or survive together? Is morality not 3D? Is not everything we say, or think or do important to ourselves, our fellow-man, God? Is not the Navy, the country, as good or as bad as the men and women in it? Are the Navy, the country, your shipmates, better or worse Because of You?)



I. 4—MADE IN AMERICA

(Principles and Ideals of Justice in Democracy)

Objectives: To illustrate fact that our total American way of life as well as the individual living of this way of life by the American citizen is the underlying meaning of the stamp on any product: Made In America. Notes that our influence for good in the world is in proportion to the reality of our justice individually and collectively in the U. S. A. Involves realization that real strength of America has its source in the Creator and is dependent on moral persons for defense against outward force or inward corruption.

I. INTRODUCTION.

A. Uses "Quiz" approach to evoke awareness of meaning of America.

II. ANALYZES TRUTHS BASIC TO AMERICAN WAY OF LIFE AND ERRORS DESTRUCTIVE THEREOF.

A. Questions whether a "superior materialism" is America's greatest and primary power for good world influence.

1. Notes that greatness is in ideals and practice of freedom and justice for all and in recognition of worth of human person under God.

B. Raises question of limitations on our freedom.

1. Cites popular statement "This is a free country".

2. Cites distinction between freedom and license.

C. Provokes analysis of concept that certain rights come from Constitution.

1. Recognizes that aforesaid rights come from God.

D. Analyzes concept of "equality".

1. Distinguishes between having rights and having opportunity to exercise rights.

E. Questions source of threats to past civilizations.

1. Cites dual possibility.

F. Questions source of threats to present civilization.

1. Cites danger of dual crisis.

G. Discusses question of compatibility and harmony between Communism and religiously conceived government.

1. Quotes Communist sources to show incompatibility.

H. Questions imputability of world and national conditions.

1. Illustrates responsibility of individual citizen.

I. 4—MADE IN AMERICA

INTRODUCTION

Frequently the best means of reminding ourselves of important truths is to question our own awareness of them. Since few truths are more important to any of us than the truths on which our country is built, and since we are living in a day when the meaning of these truths is under constant attack, let us ask ourselves a few questions. First let us simply pose the questions, obtain true or false answers, then retrace our steps and consider each question and answer carefully.

QUIZ ON CERTAIN TRUTHS BASIC TO DEMOCRACY

One. America is a country of incredible wealth. Our main power of influence for peace and our prestige with other nations of the world is in this wealth, because it shows that since we have more TV sets, more automobiles, more food, more money than anyone else, we are better off than anyone else. True or False?

(Chaplain Asks How Many Say "True", How Many "False".)

(Without Comment, Chaplain Should Make Numerical Listing of Answers on Board. This Is Suggested for Each of the Following Questions.)

Two. The common expression, "This is a free country" means "I can do exactly as I please." True or False?

Three. The First Amendment to the Constitution GIVES us certain rights, the right to freedom of speech and the press, freedom of religion, to assemble peaceably, to seek redress of the government for grievances. True or False?

Four. Everyone in the United States *has* equal rights. True or False?

Five. There have been 19 civilizations in history prior to the present day. All of these have been destroyed. The majority were destroyed by enemy attack. True or False?

Six. There is no serious danger to America today, either from enemy attack or from forces within the country itself. True or False?

Seven. As clear thinking people, historians, philosophers, diplomats and others have always realized, it is possible for Communism and religion to live side by side in the world, in peace, since they both have the same basic principles. True or False?

Eight. The condition of America is solely the responsibility of elected representatives of the people. There is nothing "I" can do about national or world affairs. True or False?

Now let us return to each question and consider it with as much care as time allows.

In reference to question one, what is your feeling?

(Comments Will Indicate Awareness That There Is Much More to America Than Its Material Wealth. Stress Will Be Laid by Some Men on Its Being a Land of "Opportunity", "Equality", "Freedom", "No Dictatorship", "Security", etc. Chaplain May Find Substance of Following Paragraphs Helpful.)

(Does the familiar stamp on a product: Made in America, stand merely for visions of material wealth, economic power, material prosperity, streets paved with gold, and two cars to every family? Is it simply a Sears Roebuck catalogue, or a symbol of a country concerned with nothing but deep freezes and TV sets, Hollywood and hardtop convertibles, sex and aspirins and penicillin? "SUPERIOR MATERIALISM?"

Or does it mean to many that such and such a product has been produced in a free country by free men, by men who have spent generations turning a dream into a reality? Does it mean a concrete, down to earth working out, in ordinary, everyday life, of the wonderful dreams of liberty and justice for all, for black and white, Jew and Negro, Slav and Hungarian and Pole? Does it mean a country where eleven men of eleven nationalities can play together on an "All American" football team and call themselves the Fighting Irish? OR

Does not Made in America mean a belief in the worth and dignity of individual persons under God? A burning insistence on defending the rights of every individual, because each person is made in God's image and has his rights from God? Does it not mean men and women so conscious of their own dignity that they can proclaim to the world and to all tyrants everywhere: "We the people, in order to form a more perfect union, establish justice, promote the general welfare and bring the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution"? IDEALS AND PRINCIPLES?

Does it not mean a land where a "boot" is still a man, and a Uniform Code of Military Justice insures the seaman deuce that the stars or stripes on a shoulder or a sleeve give no man a right to be a tyrant or a dictator, as long as the Stars and Stripes are flying from the fantail?

Does not Made in America mean the contradiction of oppression of smaller nations, the exact opposite of "might makes right", the complete reversal of taxation without representation? Is it not the dream that comes true in such ways as the setting aside of a Day of Prayer by a President, a nationally observed and annual Thanksgiving Day, a church pulpit uncensored by a sentry of the state? Is it not the reality of freedom in action?)

What of the second question, about the words: This is a free country? Does this really mean "I can do exactly as I please"?

(Chaplain Will Find Answers Will Establish Distinction Between Liberty and License, and Will Show Awareness of "Liberty Within Law" Concept. Chaplain Can Pursue Questioning Through Such Areas as the Following.)

(Does "This is a free country" mean that I am lawfully free to drive through red lights, "just as I please", or is both my freedom and that of the other driver channeled by the very thing that protects it: law? How does law, or restriction, protect freedom, whereas destroying law means destroying freedom?) LICENSE OR LIBERTY?

(Chaplain Can Find This Particular Question Especially Fruitful.)

(Am I lawfully free to fire a gun in a crowd? Am I lawfully free not to stand a watch as I should, not to do an honest day's work on board, not to bother about the security of the ship? Am I lawfully free to steal? Can I do as I please, with lawful freedom, in regard to women? To drink as much as I please? To say what I please?)

The third question concerns the First Amendment to the Constitution and certain "rights". The question is: Does the First Amendment give us these rights? Is not the answer: NO? Why is it false to say that the Constitution *gives* us these rights, these freedoms? RIGHTS GIVEN BY THE CONSTITUTION OR BY GOD?

(Careful Questioning Will Evoke Realization That Constitution Guarantees, Protects, Safeguards Our Basic Rights and Freedoms, Which Are Given Us by God, As is Clearly Enunciated in the Declaration's "We Hold These Truths To Be Self-Evident" Statement of Human Rights. It Can Be Extremely Helpful to Elicit by Questioning the Evidence and Awareness That if the Constitution Gives Us Human Rights and Freedoms, the Constitution Amended Could Take Them Away. It Will Prove Helpful to Ask if Any Other Nations Today Teach That All Rights Come From the State.)

**EVERYONE HAS
EQUAL RIGHTS OR
EVERYONE HAS
OPPORTUNITY TO
EXERCISE EQUAL
RIGHTS?**

In the fourth question we asked whether everyone in the United States *has* equal rights. The tendency is to say "no," or "false," when one thinks of Jim Crow laws, slum areas, religious prejudices, and similar problems. But does the existence of such conditions mean that everyone does not *have* equal rights?

(Questioning Can Evoke Distinction Between the Having and the Opportunity of Exercising Rights. Again Chaplain Will Find it Helpful to Reemphasize Fact That Human Rights Come From God, Who Created All Men Equal, as Declaration Avows, and That Inherent Rights Are Equally Given, But That Human Weakness Frequently Impedes the Exercise of Such Rights. It is Felt That in Justice Men May Well Be Asked Whether We Are Not Making Progress in These Areas, e. g., Recent Supreme Court Decision In Re: Education, Improved Navy Policy In Re: Job Opportunities For All Races, etc.)

**CIVILIZATION
DESTROYED FROM
WITHOUT OR
FROM WITHIN?**

Having developed in our discussion a realization that the real strength of America does not lie simply in material resources or power, we are in good position to consider question number five. We stated that the majority of civilizations have been destroyed by enemy attack. You have indicated that this statement is true (false). Actually, the famous historian Arnold Toynbee has declared that 16 out of the 19 civilizations have been destroyed from within, have fallen apart at the seams, whereas only three have been destroyed from without. What does this statement mean? How is a civilization destroyed from within? What brought about the fall of Rome, for example?

(Responses Will Vary, and Will Include Such Concepts As: Traitors, Fifth Columnists in High Positions, Communism, Moral Softness and Licentiousness. Latter Answer Will Come Forth Particularly in Questioning About Fall of Rome. Chaplain May Find it Helpful to Recall the Statement of the Historian Who Maintains That the Fall of Rome Began in the Roman Baths.)

**AMERICA IN
DANGER OR
SECURE?**

Now quite naturally we go from a discussion of the fall of civilizations to a consideration of America itself. We apparently have a specific civilization. There are many who are gravely concerned that this civilization is in danger of complete destruction. Others feel that we are perfectly secure, and that any such concern is the emotionalizing of "alarmists". What is your feeling in this regard? First: are we in any grave danger from enemy forces from without?

(Obviously Responses Will Be Influenced by Immediate Conditions at Time of Questioning. Awareness of Existing Possibilities Can Be Readily Elicited.)

Now what of the situation within America itself; are we in any danger of destruction from within, or from internal decay, whereby our civilization can fall apart?

(Responses Will Include Threats of Communism, Security Problems, etc., But Will Pass into Moral Realm if Group is Questioned Carefully. Chaplain May Find Substance of Following Paragraphs Helpful.)

Is it not possible for some of us to be so naive, and feel that America is always so safe and secure in every way, that we are blind to all dangers from within? Do we not sometimes adopt the "God's in His heaven all's right with the world" notion, and refuse to realize that termites can bring about tragic ruin, even though they are almost always invisible and work in the dark? Does it hurt us to be reasonably mindful of a prophecy made by Lord Macauley, British historian, in the middle of the nineteenth century? Speaking to Americans, he warned: "Your Republic will be pillaged and ravaged in the twentieth century just as the Roman Empire was by the barbarians of the fifth century, with this difference: the devastators of the Roman Empire came from abroad, while your barbarians will be the people of your own country and the products of your own institutions." We must not be witchburners in the fields of education, politics, religion, morality, economics, entertainment, and so on, but must we not always be aware that the very freedoms we work so hard, and sweat so hard, and at times bleed so hard, to maintain and preserve, can be corrupted by poisons within our own blood streams?

AMERICA WEAK
WITHIN OR
STRONG WITHIN?

Are there those in our midst, not all of them Communists, by any means, who would try to destroy our belief in God and our sense of dependence on Him? Are there not many forces in our own midst that would make man a mere machine, or a robot, without real meaning; forces that teach that man is a creature of the state, deriving all his rights and privileges from the state? Is not Communism often enough only the result in great part of the corruption, the disbelief, the complete worldliness of so-called religious people? Do we not have too many who think and teach that men are just so many dots in the universe, forgetting that man is still the astronomer looking at the dots, not vice versa?

Can we maintain a strong nation of integrity, if we forget that the only remedy for injustice is justice and that we must maintain principle no matter who gets hurt? Is it possible with integrity to play both sides of the fence and make a political football out of any nation or group of people or individual? As someone once put it: "peace can be won by sacrifice or bought by compromise." Is America ever to buy peace by compromising with the truth, or trying to overcome injustice in one field by going along with it in another? Is this not like hiring one cutthroat to slice apart another cutthroat, until finally you find your own throat slit? Is not playing "power politics" with one nation against another exactly the same thing?

Is there any danger to our civilization in our crime rate, in our divorce rate, our broken homes, the fact that we have 100,000 babies born illegitimately each year, the number of rapes daily, murders, suicides? Does the strength of our civilization have anything to do with the sailor and the prostitute, the sailor and drunkenness, the sailor and other abuses that could be considered even more grave?

Is it necessary to ask ourselves the soul-searching question asked by the little refugee girl from a foreign land? She was being taken through a large department store in New York. Everyone was being tremendously kind to her; gifts of every sort were lavished on her—new clothes, new toys, and so on. Her eyes were shining with wonder when she went through the toy department. She gasped with astonishment at all the glittering American gadgets. She was almost speechless at the beauty of the tinsel and the decorations of Christmas in the big city store. Then, with perfect innocence, she turned to the manager and the others who were taking her through, and asked: "Where is the Christ

Child?" That there was none—is this not the empty and tragic answer we must too often give the nations of the world that look to us for the fulfillment of their own dream of the brotherhood of men under the Fatherhood of God? Is America too crowded for God? ²⁸

The seventh question was: Is it true or false that clear thinking people of various types have always realized that Communism and Religion can live side by side in peace, since they both have the same basic principles? What reason do you give for your answer?

(Responses May Vary; Some May Think Such Is Possible; Some May Recognize Incompatibility and Reasons for Such. Chaplain Should of Course Indicate That "Clear Thinking" People Have Not Proposed Claims of Compatibility. Substance of Following Paragraphs May Prove Helpful.)

COMMUNISM
AND RELIGION,
COMPATIBLE OR
INCOMPATIBLE?

(Anyone who believes that Communism and Religion are compatible, or that they can live side by side in the world in peace, need only consult, not Religious or Democratic authorities, but Communist authorities, as to their admitted principles and avowed intentions. Here are some examples.)

Engraved on the walls of the former City Hall of Moscow: "Religion is the Opium of the People." (Karl Marx: Criticism of Hegel's Philosophy of Law.)

"The fight against religion, the opium of the people, occupies an important position among the tasks of the cultural revolution. This fight must be carried on persistently and systematically."

"Religion is a kind of spiritual intoxicant, in which the slaves of capital drown their humanity and blind their desire for a decent human existence." (Lenin: Novaya Zhism, No. 28, Dec. 1905.)

A Communist leader said one July in Mexico City: "It is no use hoping for a Communist victory unless we destroy Christianity * * * We Communists deny the existence of God. We must creep into every worker's union under disguise, and destroy the belief in God."

A Soviet Commissar of Education said: "We hate Christianity and Christians. Even the best of them must be considered our worst enemies. They preach love of one's neighbor and mercy, which is contrary to our principles. What we want is hate * * *. Only then will we conquer the Universe."

Not only could such statements be multiplied, but they could be found on the lips of dictators of all forms of totalitarianism, not just Communism. Judge for yourself whether these principles are the same as ours!)

The eighth and final question is that the condition of America is completely the responsibility of elected representatives. We pay them to handle our national and international affairs. There is nothing we can do further; our responsibility ends. What reasons do you give for your answers?

(Responses Will Include Realization That We Elect the Representatives, That Government Is Everyone's Business and So On. Questioning Can Elicit Awareness That Moral Strength of Country Is Contingent Upon Moral Strength of Individuals, and That Crime Statistics, etc., Are Not Impersonal. Motion Pictures and Books of James Keller's Can Provide Much Source Material in This Area: e. g., You Can Change the World, Government Is Your Business, etc. Chaplain May Find Substance of Concluding Paragraphs Which Follow Helpful in Evoking Discussion.)

(America is a government of the people, by the people, for the people. Must we not all take an alert, individual, active and personal interest in the welfare of our country, our national government, our state and local governments? Is not the only safe way to keep out of important political positions people who want to

THE CONDITION
OF AMERICA,
THE RESPONSIBILITY OF
OFFICIALS?

OR OF EACH
CITIZEN?

wreck our country, to put good people into such positions? Can we do this unless we know who such people are, unless we keep ourselves informed, unless we vote, where we can? Was not Hitler *voted* into power, and was not his strongest boost from the great majority of Germans who did not bother going to the polls, so that the tiny minority was able to vote him into power? Have not too many of us adopted the attitude: "Well, all politicians are crooked, so it doesn't matter much who gets in"?

Did you ever know that a mule was elected to City Council in a small town in Washington? The mayor of the town was concerned about the lack of interest people showed in running their own government. He felt that the taxpayers did not know what was going on, and, furthermore, did not care. In order to remedy the situation, he promoted and publicized one Boston Curtis for City Council. The surprise of the people was an interesting thing to see when they were told on the day after the election that they had elected Boston Curtis to their City Council—and that Boston Curtis was a mule!

It was a realization of the seriousness of something like this that prompted a Chicago taxicab driver to spend an entire election day giving free rides to anyone who wanted to be taken to the polls. The driver, a veteran of WWII, draped his cab with this sign: "Be American. Vote today. No matter how you vote, you ride free to the polls." When a newspaper reporter questioned him he replied simply: "Sure I'm using gas and working time. But it's very little to keep this country going. It's just a way of saying I'm proud to be an American."

Is this not the same spirit that is behind the wonderful story of an event that took place on V-J Day? A radio announcer with a portable "mike" was going about the streets of New York in a "We the People" sort of program, interviewing people on the street. Stopping one elderly lady, he said, "I suppose you're relieved that the war's all over?" "Indeed I am," she replied. "Did you have anyone in the war?" he asked. The old lady hesitated for a moment, then said: "Yes, I did." "Would you care to tell our listeners who it was?" "My country," she answered.

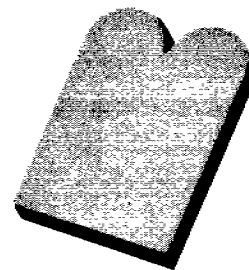
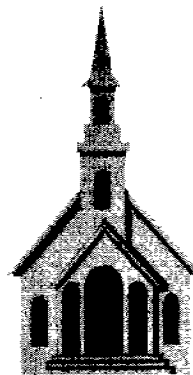
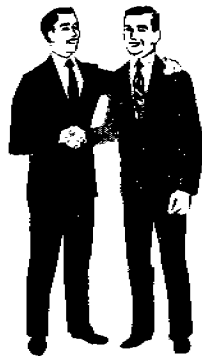
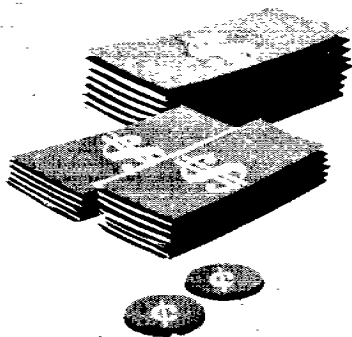
How different such a spirit is from that of so many of us who take so much for granted, who talk about liberty and justice and democracy, and do so little for it, or resent everything we are forced to do to preserve it. Must we not remember that freedom is not really free, but must be paid for every inch of the way with personal sacrifice? Can you have true representation without taxation—taxation of time, effort, personal convenience—any more than you should have taxation without representation?

Would it not help a lot if all of us thought and acted as Paul Antonio did? Antonio, an American of Italian descent, and a tinsmith by trade, was hired to build and install the black steel ballot box to be used by members of the United Nations Security Council when they cast their votes on world issues. When the box was opened just before the first Security Council session, there was found at the bottom a brief message written in clear handwriting on a cheap piece of note paper. The message read: "May I, who have had the privilege of constructing this ballot box, cast the first vote? May God be with every member of the United Nations Organization, and through your noble efforts bring lasting peace to us all—all over the world." Signed. . . . Paul Antonio, mechanic.

Just a little fellow in the world, but he knew that what he thought and did and prayed for was important.

Finally, and most important of all, is there not one big thing that we individuals can do that no one can do for us, no Congress, no President, no Armed Forces?

Sometimes we become so wrapped up in things of this world, in our jobs, our problems, our families, our cars, our next duty station, our officers or men, our entertainment, our money, and so on, that we never take time out, sit down, and wait for our souls to catch up with our bodies. Every human thought, word, action of every single American, boot to Admiral, ditchdigger to engineer, can have tremendous consequences in America and the world at large. Of supreme import is that we never as individuals break the one thing America cannot make—the Ten Commandments. On everything else we can stamp a proud seal: Made in America—and this is important. But to keep this important is the need for recognition of the seal that might be stamped on the Ten Commandments; “Made *for* America and Americans,” as well as for the rest of the world.)



II. 4—HAPPY DAYS ARE HERE AGAIN

(Meaning and Importance of Desire for Happiness)

Objectives: To illustrate that the one thing desired by all human beings is happiness; that for happiness, in some form, we do everything we do. Encourages individuals to question whether or not they are truly happy; if not, why not; to reexamine their values. Notes dependency of happiness on law, and suggests positive pattern to follow.

I. INTRODUCTION.

- A. Uses question of immediate desires as point of reference for discussion of meaning and pursuit of happiness.

II. DEFINES HAPPINESS.

- A. Delineates various notions of happiness.

III. DISCUSSES PURSUIT OF AND OBSTACLES TO HAPPINESS.

- A. Notes naturalness of desire for happiness.
 - 1. Basic all-consuming drive of human nature.
 - 2. Desperation in pursuit of happiness in America.
 - a. Tragedies reported daily in newspapers, etc.
- B. Considers failure of certain lures to happiness.
 - 1. Twisted values.
 - a. Money madness.
 - b. Luxuries.
 - c. Abuses of pleasures, sex, etc.
 - 2. Tensions resulting from unintelligent pursuit of happiness.

IV. CONSTRUCTIVE POSSIBILITIES FOR ACHIEVING HAPPINESS.

- A. Negative approaches.
 - 1. Readjustment of values.
 - 2. Resolution of tensions.
 - 3. Adherence to law.
- B. Positive approaches.
 - 1. Charity toward others.
 - 2. Faith and trust in God.
 - 3. Formal religion.

II. 4—HAPPY DAYS ARE HERE AGAIN

Intro: (Chaplain Asks Following Questions of Specific Individuals, Then of Group.)

QUESTIONS CONCERNING HAPPINESS

What would you like to do right now more than anything in the world?

(Responses Will Include: Go Home, Get Out of the Navy, Possibly "Get a Woman", and Similar Desires.)

Why would you like to do this (whatever it is)?

(Responses Will Point Toward Objective That Chaplain Can Readily Summarize As "Make Me Happy". Even Actual Expression May Come Forth.)

Would it really make you happy? For how long?

(Discussion May Evoke Argumentative Defense That "At Least I'd Be Happier Than I Am Here", etc.)

What do you really mean by being happy?

(Responses Will Include: Having What I Want, Being Where I Want or With Whom I Want, Doing As I Please, Having Enough Money, a Good Job, Security, Woman, etc.)

Would any one of these insure happiness all by itself, or does happiness have several ingredients? What must be present, what are the marks, what assurance must you have before you can depend on happiness?

(Having Listed Responses on Board, Chaplain Will Find It Profitable To Submit to Group for Discussion Each of the Definitions of "Being Happy" Given Above, and Question Them on the Basis of: Would This of Itself Insure Happiness: Is This Alone Adequate?)

Why are we asking these questions, anyway? Do you think happiness is a particularly important subject for consideration and discussion?

(In Eliciting Discussion, Chaplain May Find Substance of Following Paragraphs Helpful.)

ITS SIGNIFICANCE

(What is the impelling drive behind every thought, word, action of every human being? What is the constant craving that runs through every single thing we do? Is it sex alone, as some say, or money, or desire for power, or wealth, or what have you? Or are these only sought as means to an end, the way to happiness, in some form or other? Is it not actually impossible for us to do anything—anything whatever—that we do not feel is going to make us happier than we are at the moment? Think it out carefully. Even if I commit suicide, do I not kill myself because I think that being dead will be better for me than being alive as I am, in my present circumstance? Does not the same principle go for every other human action, eating, drinking, keeping the law or breaking it, getting drunk or staying sober, running around with women or keeping ourselves clean, striking for a rate or ignoring it, working or loafing.)

During the past several years in America have we not become more and more aware of the fact that we not only do, but must, look for happiness in everything we do? What books have sold like the well-known "hotcakes"? Are they not frequently the books about how to find peace of mind, peace of soul, how to be happy though single, how to be happily married and so on? Have movies spotlighting the idea of how to be happy not been the box-office attractions? What of our advertising? Does it not constantly appeal to our desire to be happy?)

Why does a man go to work or come home, marry or stay single, play golf or watch television?

As a matter of fact, what appeals do our own recruiting people make?

(Elicit Response, Which Will Include Notions of: "Join the Navy and See the World", Get a Rate, Good Job, Good Pay, etc.)

Rather obviously, we all want to be happy, so that a consideration and discussion of happiness can be extremely meaningful for every one of us. This is the most powerful force in our lives. **ALL SEEK HAPPINESS**

For this reason the following question becomes most important. Are YOU happy? If not, why not?

Since it is quite possible that many men do not care to answer the question publicly, let us make it impersonal. Do you think most people are happy?

(Responses Will Vary From a Definite "No"—Through a "More or Less" or "Some Are, Some Aren't" to a Definite "Yes". Chaplain May Find Reference to Substance of Following Paragraphs Helpful.)

(Lest anyone think life is "just a bowl of cherries" for everyone, we might well take a look at the headlines of a single newspaper in any large city on any day of the year. For example, these headlines have been taken from a single issue.)

(For Chaplain's Reference: Daily Record, Boston, Tuesday 23 February 1954, Vol. 282—No. 46. Chaplain Can of Course Do the Same With Any Newspaper Desired.)

(Listen to them. Boy Gang in 117 Breaks Spent Loot on Girls; Two Boys Culprits in Dynamite Scare; Poisoner Admits Killing In-Law; Money Row Motive for Beating Mother; Train Holdup Nets Pair \$574; Slain by Wife on Birthday; Law-Defying Youth Blunders Into Trap; Girl Stabbed Aiding Twins; Farmhand and Woman Friend Found Dead in Auto; Suspect in Woman's Hatchet Killing Held; Ends Life by Shot as Wife Leaves Him. These are not all the headlines of this particular type that could be taken from this one issue of one newspaper. But they are sufficient for our purpose.

TRAGEDY IN THE SEARCH FOR HAPPINESS

What do these headlines have in common? Do they not all tell something of the same story? What is it?

True, all the stories told by these headlines have something to do with crime, dishonesty, violence, and such matters. But let us look a little deeper. In every crime the detectives look for a motive. What would you say would be the motive behind any one of these headline stories? Is not the same basic motive behind all of them?

In some weird, misguided sort of way were not the principles in every case looking for happiness, whether you call it gain, pleasure, money, peace, contentment, satisfaction, security, or anything else?)

(Chaplain May Find Further Reference Material in What's Right With America, Giving Statistics on Murders, Suicides, Stealing, Rape, etc., as Indications of Much Unhappiness in America.)

Now if a number of people are unhappy, if **you** are unhappy, what are the reasons? Why are we unhappy?

WHY ARE WE
UNHAPPY?

(Responses Will Possibly Include Antipathy Toward Immediate Surroundings or Circumstances, Navy, Particular Ship, Officer Personnel, Lack of Liberty, etc. Each of These Should Be Pursued and Men Asked if This Is the Real Root of Unhappiness? By Careful Questioning Chaplain Can Evoke Realization of Broader and Deeper Bases for Unhappiness and Elicit Awareness That Removal of the Immediate or Superficial Cause of Unhappiness Will Not Always Remove Unhappiness or Induce Happiness. Substance of the Following Paragraphs May Prove Helpful in This Regard.)

"MIXED-UP"
VALUES

Is not a "crazy, mixed-up" set of values, a lack of balance, a shooting for the wrong stars, setting our hearts on the wrong things, one of the chief reasons for disappointment, frustration, or let us call it, the "unhappiness" we all experience in one way or another? Do not our values become distorted, so that we consider unimportant things important, and vice versa? Do we not sometimes act like worms? Did it ever occur to you that the world must look gigantic to a worm? Must not every blade of grass look like a huge oak tree? Why? Because the worm buries himself in the ground, and has to look up at everything. Can this not happen to us? Can we not bury ourselves in a hundred thousand little things in the world, and before we know it feel as though the world is closing in on us?

Would we expect to go into a ship's service and find a wrist watch marked twenty-five cents, a skivvy skirt marked fifty-seven dollars, dungarees marked one hundred and three dollars and a pair of shoes marked six cents? Would we not immediately recognize that the tags had been switched, that the values were topsy-turvy, upside down?

Should not the same be clear about life in general, and when it is not do we not "miss the boat"? Is this not true in the Navy, in business, in marriage, in home-life and in everything else?

EMPHASIS ON
"THINGS"

Is not a major cause of unhappiness the fact that most of us are easily deceived? Do we not become absolutely convinced that **this** woman, **this** bottle, **this** job, **this** automobile, **this** house, **this** golf game, **this** income, or whatever it may be, is going to solve all our problems, give us complete contentment, make us really, really happy? Are we not like little children who cannot read, and do not know the difference between poison and harmless drink? Did you know that actual statistics show that 319,000 children drink poison every year—poison that their elders carelessly leave around? This is a lot of children is it not, but is it nearly so big a number as the number of us adults who are fooled year after year, by "swallowing" the wrong things, thinking they will make us happy? Do not appearances fool us so easily? Marcasites look like diamonds; mica looks like gold.

ON APPEAR-
ANCES

Do not so many men marry girls because of their looks, only to find that the looks fade with the years—or even disappear at night when the glamour girl puts her hair up or takes her teeth out?

ON MONEY

There is an old, old legend that most of you probably know. It comes true every day of the year, in some form or other. Who can tell us the story of King Midas?

(It Is Quite Probable That Someone Can. If Not, Chaplain Tells About King Who Wished Everything He Touched Would Turn to Gold, Had His Wish Granted, Then Touched His Food, His Beloved Daughter, etc., Only to Have Them Turn to Gold.)

(Do not some people hope and expect to find happiness in position and success only to find, when they hit the top, that they are in the same spot "Harry" was in? Do you know Harry's story? A man named Harry had one ambition in life—to eat a full course dinner at a certain restaurant in New Orleans, one of the most famous restaurants in the world. His ambition was not realized for a number of years. The closest his wallet would take him was to a drugstore three blocks away, where he ate most of his meals. Finally he went to New York, worked hard for years, became successful and wealthy. He returned to New Orleans and went to the famous restaurant. He was ushered to a table very elaborately, and presented with one of the world's largest menus. Then the man who had waited for years to fill one ambition waved the menu away almost with tears in his eyes, and ordered one poached egg. Harry had won success, wealth, and an ulcer!)

How about money—do you think that is the answer? Did you ever hear of the plaque which hangs in the office of a Hollywood songwriter? The plaque reads, in part: "In 1923 a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending were a group of the world's most successful financiers . . .

1. The president of the largest independent steel company . . . lived on borrowed money for five years before his death and died a bankrupt.

2. The president of the greatest utility company . . . died a fugitive from justice and penniless in a foreign land.

3. The president of the largest gas company . . . is now insane.

4. The greatest wheat speculator . . . died penniless.

5. A member of the President's cabinet . . . was pardoned from prison so he could die at home.

6. The greatest 'bear' on Wall Street . . . died a suicide."

Actually, is it not the experience of each one of us that soon or late we discover that all the spectacular, colossal, stupendous "gimmicks" that we or someone else dreams up to make us happy fail us? Do they not satisfy us at best for a day, a month, a year, here today, gone tomorrow? Do not the fields that look so green from a distance look dry when we reach them?

Thinking back over your past life, what would you say was the happiest moment in your life?

(If Chaplain Considers It Discreet To Do So, He May Ask Question of Individuals, If Not, of Group at Large; or It May Simply Remain Rhetorical. It Is Primarily a "Lead" for the Next Question.)

Reflecting upon any real happiness you have known, or any real happiness you think you still have to acquire in life, do you think it is true that "the best things in life are free"? Is it possible for a pauper to be happy?

(Majority Will Respond in Affirmative.)

What then, is the key? We have agreed that happiness is really important, that we all look for it in everything we do. Then how can we be happy? Where can we find lasting happiness that does not break like a bubble as soon as we seem to have our hands on it? Obviously, it is not simply in sex, or money, or position, or prestige, or security, or health, or in any one of these things. Every one of them could be lost in the flash of an eye. We could spend our whole lives in pursuing any one of them, and find ourselves as dogs chasing our tails, never catching up. What is the answer? Suppose you were going to begin a specific, organized approach to happiness. Where or how would you begin? What values would you shoot for? What things would you actually do?

**HOW TO SEARCH
FOR HAPPINESS**

(Ask Questions of Individuals, Then of Group, Listing Responses on Board. Chaplain May Find Substance of Following Paragraphs Helpful For Presentation of Positive Ideas.)

HAPPINESS
DEPENDENT ON
LAW

Is not the first step in the "pursuit of happiness" the realization that happiness is dependent upon law? That it is absolutely impossible to be truly, lastingly happy outside the law, the law of nature, God's law? Eating can be a "pleasurable" experience, giving "happiness". Overeating gives pain. Why? A law of nature has been violated. Is not happiness actually a by-product of keeping the law? When bees concern themselves with their job of building a hive, which is in accordance with the law of their own nature, the by-product is honey. If they concerned themselves instead with making honey, they would fail completely—no hive, no honey. Does not happiness come in direct proportion to doing what we *should* do? Consider this point carefully. Can anyone allege a single instance in which real, lasting happiness can be found in violation of the law? Or is there not always some sort of "payoff" that robs us of any real achieving of happiness? Is real happiness to be found in unlawful sex? Is real happiness to be found in excessive drinking? In stealing? In neglect of duties? In lies? In any of these things that may give us momentary pleasure, may accomplish what we want at this particular instant?

(Chaplain May Seek Answers Profitably to These Questions.)

HAPPINESS AT
HAND—NOT
DISTANT

Is not the next step the realization that the beginning of happiness is right at hand, not a million miles or three paydays or two liberty ports away, and that it is absolutely free of charge, not reserved to rich or poor, black or white, Jew or Gentile, officer or whitehat, Italian or Pole, the stupid or the brilliant? Is it not available to all in much the same way that the job of prime minister was available to all under a certain king? Wanting to pick the wisest man among his subjects as prime minister the king searched the entire kingdom. The search finally narrowed down to three men, and the king decided to put them to the supreme test. Accordingly he placed them together in a room in his palace, and on the door he had installed a combination lock which was the last word in complicated mechanical ingenuity. The candidates were informed that whoever was able to open the door first would be appointed to the post of honor. The three men immediately started the task. Two of them began to work out complicated mathematical formulae to discover the proper lock combination. The third man, however, just sat in his chair, lost in thought. Finally, without bothering to put pen to paper, he got up, walked to the door, and turned the handle. The door opened to his touch. It had been unlocked all the time!

Is happiness not in what seem to be little things, but which are really tremendous matters, right at hand? In having our health—in fact, the gift of life itself—our family, friends, food to eat, beauties of nature, strength to work, unlimited opportunity to build our own future in the greatest and freest country in the world?

COMES AS WE
GIVE IT TO
OTHERS

Again, is not one of the real secrets of happiness that it comes to us in proportion to the way in which we give it away? It is impossible to do anything worthwhile for anyone that does not pay dividends in return, somehow, somewhere. This you *must* try. Once we start thinking in terms of others, it is remarkable how so many of our own troubles begin to fade away. At least, when we see how much more serious the problems of others are, we thank God at our own good fortune. In the country of the blind, the one-eyed man is king!

It is amazing how, when a man starts to think in terms of others, he seems to become capable of things that were almost impossible to him before. He

begins to develop a faith and a trust he never had before, so that, if he is crippled with rheumatism he can still thank God he has a back to have rheumatism in. He is a man who can write some of the world's greatest music, as Beethoven did, **after** he became deaf. Because he thinks first of others, and minimizes his own problems, he never gives up, no matter how tough the going is, even if everyone seems to be pushing him around. He knows that, as Walter Winchell put it, no one will get very far ahead of him who is kicking him in the pants. He believes in others, like the stewardess who crashed in the plane at the Philadelphia airport some while back. After getting as many passengers to safety as she could, she went back into the roaring inferno to try to help even more, and was roasted to death herself. He believes in his shipmates, because he knows of men like the navigator in the B26 that was hit by anti-aircraft fire in Korea. The shell exploded in the pilot's face: blood covered his eyes. He yelled through the intercom to his navigator: "I've been hit. I can't see. It's all yours." But in a B26, as you know, only the pilot can reach the controls. So his navigator began to talk quietly, soothingly, to the pilot, over the intercom. "Down a little, Johnny . . . little to the left . . . take it easy now . . . slower, Johnny, slower . . ." For more than an hour he talked to the blinded pilot, until finally he was able to say: "We're down now, Johnny. Put on the brakes."

Finally, and most important of all . . . Perhaps no one has ever had keener insight, recognized more clearly the ultimate source of all true happiness than did the Founding Fathers of our country, the writers of our Declaration of Independence. Did they not go directly to the heart of the matter when they stated clearly that a self-evident truth is that even the very right to pursue happiness comes from God? "We hold these truths . . . and endowed by their Creator with certain unalienable rights . . . life, liberty, the pursuit of happiness."

**RIGHT TO PURSUE
HAPPINESS COMES
FROM GOD**

(This is a right given us by God Himself. And because God has given it, no one in the world can take it from us. If, then, we would find the real fountain of youth, the real heart of happiness, do we not have to look to God? We do not have to preach a sermon; all we need do is suggest a keen look at the lives of so many people who are discontented, filled with unrest, unable to cope with life and its daily problems, unable to meet temptations like real men, to do their jobs, meet the bills of life, keep peace with others, accomplish something really worthwhile, in short, find real happiness. Why? In the final analysis is it not that they have nothing solid to stand on, nothing secure, unchanging, to believe in, to hope in? What can give final meaning to their lives on earth? What can make any sense to them in the idea of sacrificing for others, in keeping the law, in decency, in moderation, in the concept of pure love? In short, what can make life liveable without a realization that properly lived it is not an end, but a beginning, a beginning of the only happiness that can never be lost?)

**FIND MEANING
IN LIFE HAPPINESS
A BY-PRODUCT**

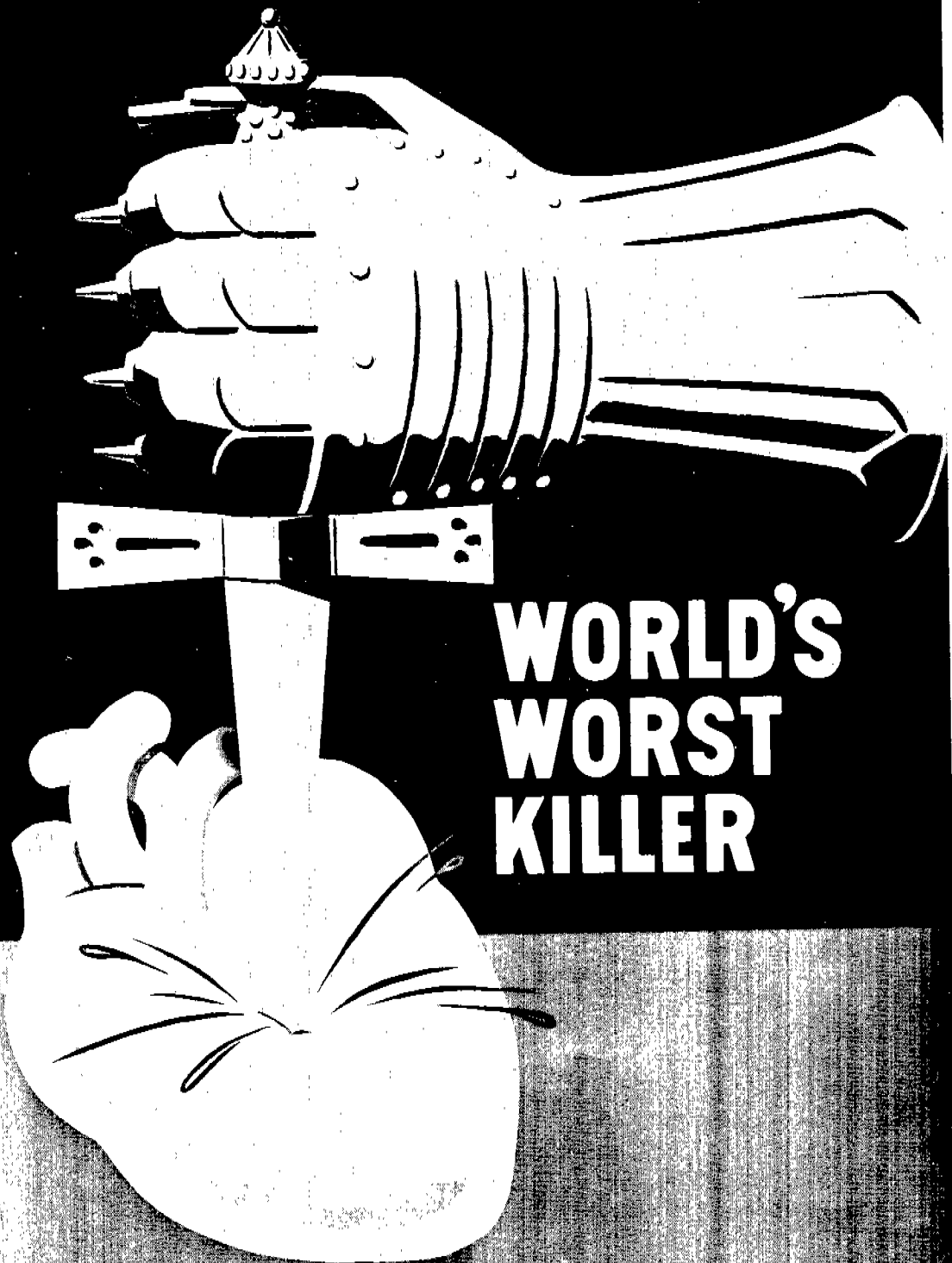
(If Time Permits, Chaplain May Add the Following:)

(The film with which we shall conclude highlights this final idea rather well. However, since we have nothing but respect for the personal conscience and belief of every individual aboard this ship, we want to invite anyone who does not care to see this film, entitled "Religion in the Navy", to leave now. We certainly will not be offended. On the other hand, we can assure you that this film makes no effort to "sell" any particular religion, and we feel certain that, regardless of your personal belief or disbelief, you will find the film interesting and unoffensive.)

(Show Film: Religion in the Navy—From *For Which We Stand* Series.)

(Note That This Film Contains Brief Footage Near the End the Implication of Which Is That It Makes No Difference Whatever What Religion One Adopts, Just So Long As He "Gets Religion". Obviously, Unless This Sequence Is Edited Out of the Film Completely, the Chaplain Should Correct This Error Verbally, Encouraging Men To Associate Themselves Intelligently in Conscience With the Religion They Believe Revealed by God.)

HEART FAILURE



**WORLD'S
WORST
KILLER**

III. 4—Heart Failure

(Importance of Charity in Human Relations)

Objectives: To illustrate that charity is the virtue that gives all others life. Stresses fact that if we fail in charity we fail in all things; if our charity is lost, all is lost. Notes universal nature of charity. Discusses importance of charity in international and national relations, as well as in Navy and family life. Considers means of developing this virtue.

I. INTRODUCTION.

- A. Approaches charity or love negatively through consideration of possible pragmatic value of hatred.
- B. Considers implications of Brotherhood of man under Fatherhood of God.

II. TURNS FROM DISCUSSION OF HATRED TO THAT OF LOVE.

- A. Defines charity.

III. CONSIDERS IMPORTANCE OF CHARITY OR LOVE.

- A. International importance.
 - 1. World peace.
 - 2. Alleviation of suffering.
- B. National importance.
 - 1. Abolition of injustices and prejudices.
- C. "Local" importance.
 - 1. In home and family relationships.
 - 2. Aboard ship.
 - a. Basis of teamwork.
 - b. Basis of friendship.

IV. SUMMARY OF REASONS FOR CHARITY.

- A. Pragmatic.
 - 1. Actual failure of hatred in attempt of various nations to build power.
 - 2. Similar failures inherent in hatred.
- B. Altruistic.
 - 1. Divine Commandment.
 - 2. Intrinsic worth of human persons; recognition of God in all men.

III. 4—HEART FAILURE

PRAGMATIC
"VALUE" OF
HATRED

INTRO: Adolf Hitler once said: "If a people is to become free, it must learn to hate, hate, and once again hate."

(Write on Board.)

What do you think of this statement?

(Majority Response Will Maintain It Is Wrong.)

What do you think is wrong with it?

(Ask Questions of Specific Individuals. Responses Will Usually Be Vague.)

What does the statement "an eye for an eye, a tooth for a tooth" mean?

(Write on Board. Adequate Understanding Will Be Evidenced.)

Do you approve of the idea?

(Responses Will Vary: Some Will Consider Idea Valid From Pragmatic Viewpoint, Others "Impractical" From a Pragmatic Viewpoint. Reasons Will Be Ill-Defined.)

An old Negro spiritual is called All God's Children. Most of you probably remember some of the words . . . I got shoes, you got shoes, all God's chillun got shoes . . . and so on? What would you say the words "All God's Children" mean? What have these words to do with us, or with people in general?

(Again Ask Question of Specific Individuals. Eventually Concept of Fatherhood of God Will Come Forth Under Some Title or Other.)

CONSIDERATION
OF FATHERHOOD
OF GOD

If we maintain that all have one Father, God, what does this make us, rather obviously, in regard to each other?

(Answer of "Brothers" Will Come Forth.)

BROTHERHOOD
OF MAN

What is the meaning of "Brotherhood of man"?

(In the Light of the Foregoing, Responses Will Include Notion of Spiritual Relationship of All Men Under God: "Brothers Under the Skin"; Unity of All Peoples, etc.)

Is there anything "exclusive" about the idea, Brotherhood of Man under the Fatherhood of God? That is, is there any limitation, or reservation; does this idea include Chinese and exclude Indo-Chinese; include Negroes and exclude Mexicans; include friends and exclude enemies; include men and exclude officers? Is it possible for this idea to stand side by side with the ideas already written on the board: The world must learn to hate; an eye for an eye, a tooth for a tooth? In other words, if we really believe that we are all brothers under one Father, does this attitude of hatred or revenge make any sense? What do you think?

(Ask Questions of Individuals, Then of Group. Chaplain May Expect Argumentative Comments. It May Be Well to Emphasize Fact That We Are Here Not Discussing Self-Defense, Just Attrition, etc., But Hatred and Vengeance for Vengeance's Sake. Even in Re: Self-Defense, Are We Justified in Building Up Hatred for an Individual or a People? Was Our Tendency in America During WWII to Stimulate Hatred for the Japanese, Instead of for Their Objectives? Then Did We Switch Our Hatred to Russians, North Koreans, Indo-Chinese, Out of Expediency?)

Now what is the exact opposite, the contradictory idea to the ideas of hatred and revenge?

(Response Will Include Concepts of Love and Forgiveness in Some Form.)

We have a very common expression: "Love your neighbor". What does it mean?

MEANING OF
"LOVE YOUR
NEIGHBOR"

(Responses Will Include Concepts of Kindness, Friendship, Forgiveness of Injury, Concern for the Welfare of Others, Golden Rule, etc.)

Do you think love, in this sense, is important? We are not speaking of "boy meets girl" love, but "love your neighbor" love.

(Affirmative Will Be General.)

If you consider it important, why do you?

(Responses Will Note That It Is the Basis of Human Relations, Getting Along With People.)

Do you think there is much love in the world?

IMPORTANCE
OF "CHARITY"

(Responses Will Vary From Definitive "No", Through "In Some Ways", to Definitive "Yes".)

Can you cite some examples of real love of neighbor, that you personally are familiar with?

EXAMPLES OF
"LOVE OF
NEIGHBOR"

(Responses May or May Not Be Adequate. In Either Case, Chaplain May Find It Helpful to Refer to Following Illustrations.)

(Do not lots of people put love of neighbor into action who may never put it into words? Navy Lieutenant George Jeffries is a good example. It was on 22 February, 1954, that Jeffries rode his crippled F6F to a flaming death, rather than risk having it crash into the city of Lake Charles, a city of 50,000 people in Louisiana. Though his engine had failed, Jeffries twice refused to bail out, for fear his plane would crash among people, instead of into the abandoned area where he crashed with it himself. His last words to tower operations were: "I want to get away from this thickly populated zone." As the Associated Press put it . . . He succeeded—and died. Another Navy Lieutenant in a companion plane put an awful lot into a few words when he said, after Jeffries' crash: "He was that kind of guy.")

Nor do we necessarily need emergency conditions to bring out love of neighbor. Could we not multiply stories like the one about the jewelry store owner? Not too long ago a little girl walked into his shop and said she wanted to buy a present for her older sister. After serious deliberation, she decided on a strand of pearls. Not realizing they cost \$25, the little girl handed the man a 50 cent piece. "I want to spend every bit of this for my sister," she explained, "because she's my

mother now. Our mother died last week." Passing the necklace to her, the owner said: "Keep your money, sweetheart, and I hope your big sister likes the present.")

(Are there not a great number of men who always seem to find time to do things for others, to pat a man on the back, give a man a lift when he needs it, a helping hand, go out of their way for others, see that a man gets a message or a phone call waiting for him, standby for a man who has a really serious reason for needing liberty, and so on?)

Now on the other hand do you think there is much hatred in the world, or, at least, do you think there is much lack of "love for neighbor"?

(Again, Responses Will Vary, but Majority Will Be Affirmative.)

LACK OF
"CHARITY"
BREEDS

If there is, what are some of the ways in which it shows up?

(Responses Will Include Such Notions As: War, Arguments, Selfishness, Problems in the Home, on Board Ship, Prejudice, Dishonest Business Practices, etc. Chaplain May Find Substance of Following Paragraphs Helpful in Eliciting Discussion.)

SELFISHNESS

(Is not selfishness one of the more subtle, but one of the most serious forms of deficiency in love? When a man becomes completely wrapped up in himself, does he not make a pretty small package? Self-centered, always right in his opinions, ready to find fault with everyone from the C. O. on down and back up again, does he not try to play everything and everyone to his own advantage? Do not too many homes—and is this not the most dangerous area of all for such a defect—have such people in them, too? Are there not mothers and fathers, wives, children, who think only in terms of themselves, their own comfort, their own convenience, no matter who suffers?

PREJUDICE

How about Prejudice? Another type of heart disease is Prejudice.)

(Write on Board.)

(Is anyone harder to deal with than those who scream the hardest about what good Christians they are, or what good Jews they are, when they treat other people, of a different religion, education, color, nationality, neighborhood, like a case of low grade measles? Are there not people who are always giving off about brotherhood, and one world, and so forth, at the same time that they would move out of the neighborhood if a negro family moved in? They have never heard of Lincoln's reply to the man who complained about another man's being a foreigner. "Don't be too hard on him, friend," said Lincoln. "You know, he wanted to be born in this country but his mother wouldn't let him.")

Someone has compared rumor with a barking dog, as follows: "Do not people who live, think, and talk prejudice start things the way a dog does in the middle of the night?" Did you ever wake up around two in the morning to hear a neighbor's dog barking? Soon enough your own dog starts to bark, if you have one. The next thing you know all the other dogs in the neighborhood are in the act. Half a dozen dogs are barking, and the only one who knows what he is barking about is the one who started it. Then *he* discovers it was a false alarm that got him excited in the first place. Have not Jews, Protestants, Catholics, Negroes, Japanese, Chinese, Poles, Germans, and too many others been kicked around in the United States at one time or another because of prejudices of people who called themselves Christians or Jews? Someone has told the story of George M. Cohan, the Irish singer, dancer, actor, who wrote the famous songs of World War I, Over There, Yankee Doodle Dandy, It's a Grand Old Flag, and others. He was often taken as Jewish, because of his name. Of course he was

thoroughly Irish. On one occasion he wired to a hotel in a town where he would be playing, and asked for a room. Very quickly a reply came back: "Sorry, no room." A few hours later, Cohan received another telegram from the same hotel. "Please forgive us. Upon investigation we learn that we made a terrible mistake. We thought you were Jewish. Will be glad to have you stay at our hotel." Cohan wired back immediately. "You thought I was a Jew. I thought you were a gentleman. Cancel reservation."

"CHARITY,"
ESSENTIAL TO
TEAMWORK

What of this thing called "teamwork" in the Navy? Does love of neighbor have anything to do with it? Have not many of the efforts to build up teamwork on a ship been failures because either whitehats or officers involved do not realize the terrific importance of charity, mutual kindness and understanding? Yet are these things not absolutely essential if teamwork is going to last? Are you going to find men pulling together for long, and shoving each other around at the same time? Can you expect a man to do his work conscientiously, if he feels you do not give a "tinker's dam" about him personally, one way or the other? If you are a P. O. or a commissioned officer, and tongue-lash your men, calling them, G. D. S. O. B.'s, or similar terms, are you not a fool if you expect real teamwork from them? If you are a bluejacket, and you give your shipmates a hard time in little things like pushing them around in a chow line, showing up late to relieve a watch, "hogging" the coffee mess, treating them like dirt unless they belong to your particular division, or your clique, then can you expect cooperation, or teamwork, in return?)

Now is not love of neighbor, or charity, at the foundation of another important thing, what we call friendship? What do you mean when you call a man a friend, a buddy?

(Elicit Ideas. Responses Will Include: Someone You Can Trust, Depend Upon, Someone Who Will Do You a Favor Without Giving You a Hard Time, Someone You Like to Talk to, Like To Be With, Likes to Do the Things You Do, etc.)

"CHARITY,"
FOUNDATION OF
FRIENDSHIP

Now what is the basis of friendship? What is the one ingredient that can destroy this friendship faster than anything else can? Is it not uncharitableness, unkindness, inconsiderateness. In other words, is not friendship a two-way proposition, and if we are always on the giving end, always doing the favors for the other man, always giving our shoulder to cry on, always going only where he wants to go on liberty, talking about the things he wants to talk about—then in return have him practically "spit in our eyes" when we ask him for something, absolutely refuse time after time to go along with us where we want to go, ridicule us to others, talk about us behind our backs, give us a "hard time" generally, does friendship last long? We might overlook a lot in a man, we might patch up arguments, treat him decently, no matter how he has treated us, let things "ride" without making issues of them . . . but are we going to consider a man our best buddy if he keeps one hand on our throat while the other hand has a dagger at our back?

Does deficiency in love of neighbor show up only in action—what we *do* to people—or can we be equally guilty of failure in this regard through thought and word?

Is it adequate simply to *do* things that seem charitable enough, unless we are equally charitable in our *thoughts* about people and in what we say to or about them?

A man puts up a good front of friendliness, pats other men on the back, but rips their reputation apart with his tongue, constantly "gripes" about them, hangs their faults on the halyard, for the winds to blow all over the ship—is he really charitable? Every juicy piece of gossip he can pick up he spreads around

as fast as he can. And in this regard, are not men often a lot worse than women? We like to think that whereas women hang over the back fence all day and rip their neighbors to shreds, we men are not petty and old-womanish. Is this so? Do not some of us do more talking in a day about other men's faults than many women do in a year? Do we not magnify, exaggerate, even lie? Instead of trying to figure out in our minds *why* a man has done something we do not like, what may be on his mind, whether he is having some problem at home, or with another man on the ship, whether he is worried about something, whether one of his children is sick, or something of that sort, do we not often jump to conclusions, tearing him apart in our minds or with our tongues? If we could get an overall view, see all the circumstances clearly, might we not judge a man entirely differently, see his actions in a completely new light?

Has not many a veteran who was gassed during WWI, or shellshocked, so that he cannot walk without staggering, been judged as a drunk by people passing by?

Why not let God "call the shots", do the judging, since only God can get a completely clear view of things, what is in a man's heart, what is on his mind, what makes him do the things he does?

Finally, how about war itself? Is not war only a collection of all the individual hatreds of all peoples? If no one ever hated anyone, would it be possible to carry on a "successful" war?

So we have seen that love of neighbor is extremely important for many reasons such as teamwork, friendship, avoidance of war, solving arguments, maintaining good human relations, living in peace, getting rid of prejudices, and so on. These are all very *practical* reasons.

Is it possible that underneath it all there is an even more important reason demanding that we love each other, in the real sense of the term? Is there any difference in the way in which we love human persons and the way in which we love dogs, or horses, or new automobiles?

(Majority of Answers Will Affirm Fact.)

Now we love animals or things for the pleasure they do or can give us. Frequently we love human persons for this same reason, even though the pleasure may be of a different nature. But is this the *only* basic reason for love of others—what they can do for us, or what they may do against us if we don't show love toward them? Is there any reason why we should love them for themselves, regardless of their relationship or effect upon us? Do you remember one of the earliest questions in this discussion: What do you mean by: All God's Children? Is this not the answer to our final question: What is the major reason for loving everyone? If we sincerely believe that we are all brothers, sons of the one Father, could we have a better reason for loving everyone, whether everyone loves us or not? How can you better please a father than by treating his son with respect and kindness? How better please God than by full-fledged love of neighbor?

Charity in thought, word, action, toward every man, woman and child in the world, toward every shipmate, every officer, every whitehat—are not all the peace treaties in the world, all the United Nations, Big Three, Four or Twenty-Seven Conferences complete failures, in the long run, without it?

Even on what we often call the "practical" side, do you think a people really becomes free through hatred, and the force and violence it uses? Do you really build a great and enduring nation through hatred? Has it ever been successfully done in history?

PRACTICAL
REASONS FOR
"LOVE OF
NEIGHBOR."
ALTRUISTIC
REASONS

ALL BROTHERS—
ONE FATHER

(In Eliciting Comments Chaplain May Find It Fruitful to Cite Various Reigns of Terror, e. g., Attila the Hun, Robespierre, etc., Which Ultimately Were Defeated. Statement From Napoleon May Be Found Useful.)

(A lonely, broken man in exile on St. Helena, the once mighty Napoleon, one of the most powerful and feared men of all time, stated: "Alexander, Caesar, Charlemagne and I founded great empires. But upon what did the creation of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for him." **HEART FAILURE**)

(In Conclusion Chaplain Can Write on Board the Word: *Killers.*)

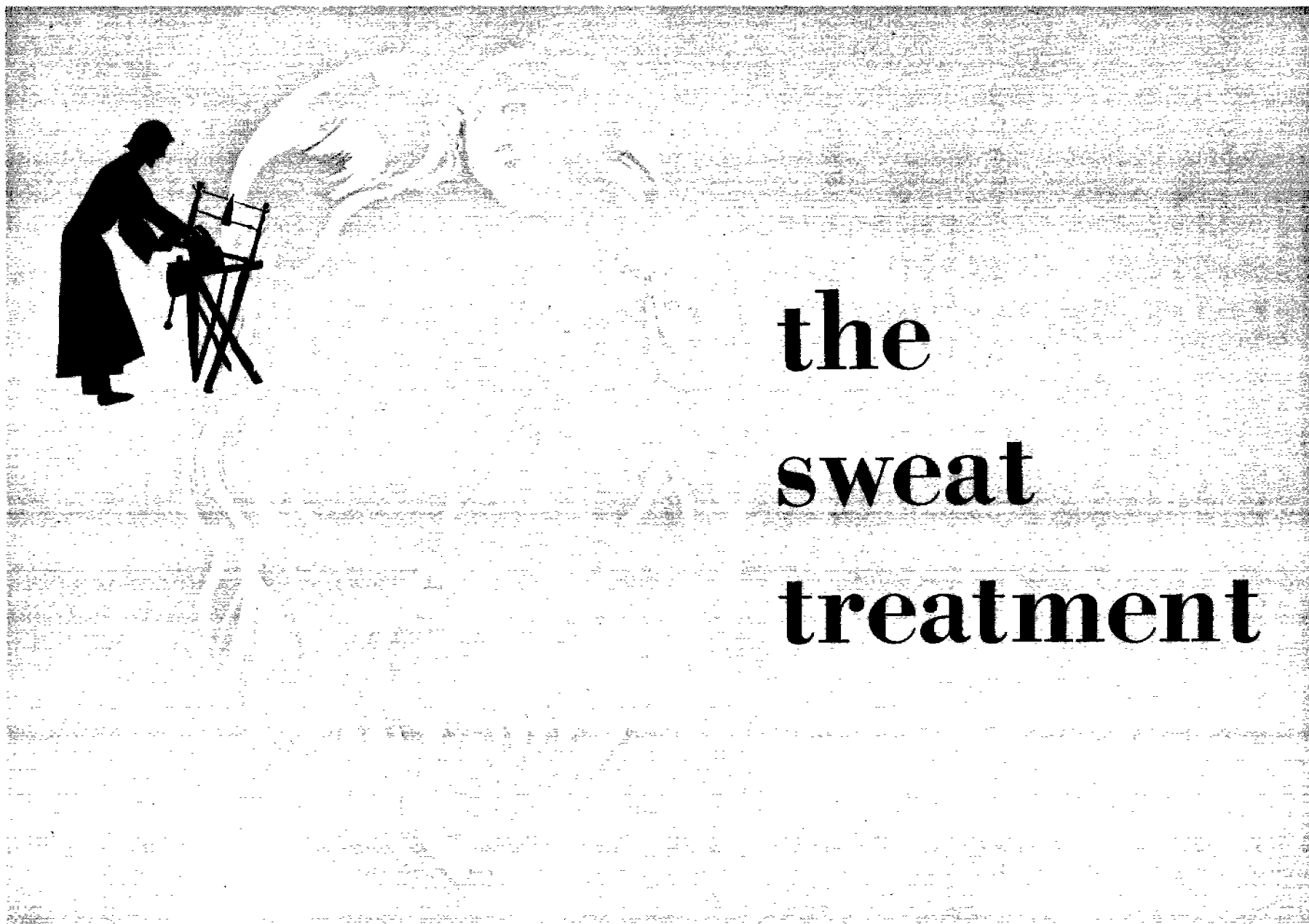
Among all diseases in America, which is one of the biggest killers?

(Among Other Responses Will Be "Heart Disease".)

Heart failure! Each year in America we have a drive for what we call the **PHYSICAL** Heart Fund, or something like it. We try to collect money for one of our most prominent killers. Yet even if someday scientists should have discovered a formula that will make heart disease a thing of the past, it is still safe to presume that a man will generally be considered dead if his heart has stopped beating for any considerable period of time, disease or no disease. In other words, we recognize that, when the heart fails, things are bad, bad enough to kill us.

Is not the same true of heart failure in the sense in which we have been **SPIRITUAL** discussing it—failure in love? Heart failure of the body is bad enough, but is not the worst type heart failure to lose all love for one's fellow human beings? Once a man has no room in his heart for anyone but himself, or a tiny, select "heartful", then has not his heart really failed, and is he not dead in a worse sense than if his body had died?

For more years than we can remember, we have been talking about making the world safe for democracy. Is not the only way to do it through charity in thought, word, action, beginning right here and now aboard our own ship—today? To any man in the Navy or the world who really wants a peaceful life for himself and total peace for the world, we have just one thing to say: Have a Heart!



the sweat treatment

IV. 4—THE SWEAT TREATMENT

(Meaning and Dignity of Work)

Objectives: To illustrate the deeper meanings of work, its naturalness, significance, dignity, sanctity. Considers the difference between unwilling drudgery and cheerful approach to a job that must be done. Attempts to stimulate respect for work as a human act, as well as personal obligation to see a job through. Points out various "escape failures".

I. INTRODUCTION.

- A. Provokes interest in meaning and importance of work by questioning future vocational intentions.
- B. Furthers analysis of underlying meaning of work by questioning why a specific career is intended.

II. PURSUES BROADER ANALYSIS OF THE "WHY" UNDERLYING MANY JOB CHOICES.

- A. Questions whether most careers are deliberately chosen.
 - 1. Is pay the motivation?
 - 2. Has one "drifted" into job?
 - 3. Are similar "accidental" forces behind "choice"?

III. FURTHER BROADENS CONSIDERATION TO QUESTION WHY MEN WORK AT ALL.

- A. Questions whether work is matter of mere economic necessity.
- B. Considers reasons beyond the economic.
 - 1. Natural to man.
 - 2. Idleness foreign to man.
 - 3. Self-expression.
 - 4. Control of world.

IV. CONSIDERS FACTORS MAKING THE DIFFERENCE BETWEEN LIKING AND NOT LIKING PARTICULAR WORK.

- A. Analyzes ingredients contributing to job happiness.
 - 1. Interest, purpose and importance.
 - 2. Opportunity of self-expression.
 - 3. Similar factors.

V. PERSONALIZES DISCUSSION BY APPLYING BROAD PRINCIPLES DISCUSSED TO CONCRETE WORK ABOARD SHIP.

- A. Questions nature and importance of individual shipboard jobs.
- B. Poses question: "If I do not do my job, who will?"

IV. 4—THE SWEAT TREATMENT

Intro: (Chaplain Begins Immediately With Following Questions.)

INTRODUCTORY QUESTIONS

How many men here intend to stay in the Navy when this "hitch" is finished?

(Customarily, a Minority Will Respond Affirmatively, However, the Number Is Not Important for the Purpose. Chaplain Directs Following Questions to Specific Individuals Among Those Who Intend Leaving the Service.)

What are you going to do for a living after you leave the Navy?

(Responses May Include Some Flippant Replies, But Will Further Include "Go to School, Get a Job", etc.)

What kind of work are you going to do?

(Response Will Obviously Vary; Again Questioning Individuals, Chaplain Asks Following.)

Why (are you going to do such and such work)?

(Responses Will Include Such Notions As: Like it, Good Pay, Security, Nothing Else To Do, Same Job I Had Before, etc. Chaplain Should Hold Answers for Later Consideration, Rather Than Discuss Them Further at This Point.)

Let us broaden the question a bit.

WHAT FACTORS INFLUENCE CHOICE OF A JOB?

Why do most people do the sort of work they do? Do most people get a particular job because they like the kind of work they do? Because they "fall into" it? Because of good pay? Because it is the only thing available at the moment?

(Responses Will Vary, But Will Include Notions That All of These Are Contributing Reasons, But That Prime Reason Is "Pay".)

WHY WORK AT ALL?

Let us broaden the question even further. Why do men work at all?

(Major Response Will Stress Notion of Economic Necessity; One Must Work to Live, to Eat, to Have Either Necessities or Luxuries.)

MORE THAN ECONOMIC NECESSITY?

Now let us "deepen" the question. Is there anything more to work than economic necessity? Is there any reason to work beyond the fact that one must work to live, or to support a family, or acquire some luxuries?

(In Eliciting Discussion at This Extremely Important Point, Chaplain May Find Substance of Following Paragraphs Useful as "Leads".)

WORK, NATURAL TO MAN

(Does not the desire to work spring right from the nature of man himself? Was not man born to work as naturally as the bird was born to fly? Why is this? How did God make man—was it not in His own image? What has this to do with work? Who did the work of creation? Who fashioned the sun and moon and the stars, filled oceans, formed land, built a universe, carved out stars and planets? If God is a Divine Workman, and man is made in God's image, does it not follow that it is part of man's very nature to work?

What is one of the most basic ways in which we can express ourselves as human persons, as men, with intelligence, freedom of choice? Is it not in working, wherein we can start with a plan in our own mind, then turn that plan into action, through our own choice, by our own brains, hands, strength, talents, whether it is in the digging of a ditch, or painting a portrait, or plotting a ship's course?

Is not this idea of work as a means of expressing ourselves as persons a pretty important thing? Whereas Communism speaks of the workers as "masses", do we not like to speak of "people"? What helps produce great music, art, architecture, or any other worthwhile product? Is it not the natural desire of a man to express himself in his work?

EXPRESSION FOR
INDIVIDUAL

As truly as we can say that work is natural to man, can we not say that idleness is unnatural? Actually, is it really possible for any human person to be completely idle? Would it not be true that the closer we come to real idleness, the less we would be living, human persons? Some men might say: "Well, one does not have to work to avoid idleness. I can be very happy with nothing whatever to do." Is there a man here who could be happy for long, with nothing to do? Is not pleasure in contrast? A man likes to play golf. Would he enjoy it if he played it twenty-four hours a day, every day? Another man likes to eat. Would constant eating remain a pleasure? Would any of the pleasures of life remain pleasurable for long if we had absolutely nothing to do but enjoy ourselves in such manners? Does this not include drinking, sex, or anything else? Would any man want to do nothing whatever but sit in the "movies" every day and every evening? Or does our very nature demand that we produce something worthwhile, that we work? Are not some of the unhappiest people in the world those who "have nothing to do", and are just completely bored with life? Is this not true of those who simply "sit around", and those who dash off to one meeting after another, go on an endless round of parties, and so on?

IDLENESS UN-
NATURAL

Is there anything truer than "an idle mind is the devil's workshop"? It is said that moles, now blind, once had sight. Because they insisted on burrowing into the ground headfirst, and not using their eyes, they finally lost the power of sight. Have you heard of the experiment worked by the scientists in a certain university? They put a number of dogs into two separate cages. In one cage they kept the dogs that had fleas; in the other, dogs without fleas. Which dogs do you think howled and barked and made all the noise and caused all the trouble? The dogs without fleas. The dogs with fleas had enough to keep them busy—scratching!

Someone has remarked that many people quit work when they find a job, and someone else has noted that people willing to roll up their sleeves seldom lose their shirts. On the other hand, do not a great number of our difficulties arise from unwillingness to work? Are not some of us like the chimpanzee whose picture was displayed not long ago as he was leaning against the bars of his cage at the zoo, with his mouth stretched into a wide yawn? Caption of the picture read: Danger Signal. The explanation pointed out that the chimpanzee will get into trouble when bored, so when you see him yawning, watch out. It has been remarked that if some of us were more tired *from* work, and not *of* work we would get into far less trouble.

Is not another of the factors giving "reasons" to work, the truth that work gives man control over forces outside himself? A stone has no control over itself or over you. It cannot pick itself up and throw itself at you, but you can pick it up and throw it at someone else. If men have worked to devise a thing we call a compass, can they not now use that compass as a control? If we have invented a wheel, can we not use the wheel to rule or control the course of the ship? Do we not span rivers because we work to build bridges? Do we not get "chow" because

CONTROL OVER
ENVIRONMENT

a farmer has worked, a trucker has worked, a shipper has worked, a messcook has worked? Have we not thus ruled or controlled what would be otherwise a useless seed lying in a barn? If we control anything on any ship, is it not because of work?

**"GOLDBRICKER"
SUBSTITUTES
CHANCE**

And, on the other hand, does not the "goldbricker", the "freeloader", who expends more energy in dodging work than most people do in working, who is constantly making excuses, always trying to fool people—does he not have to pay for his "freeloading" by giving up control over forces outside himself? What do we mean by this? If he gives up work to follow the horses, does he not have to depend on chance, over which he has no actual control? If he wants to hide from work, or beg off constantly because of an alleged sore back, weak heart, headaches, does he not always have to cover up his failures with excuses? "What a success I would be if I only had my health. What a big man I would be in the butter and egg business. Why, I would certainly make Lieutenant Commander in two months if I were in good shape, or if I really wanted to". Do you remember Abe Lincoln's remark that a river takes the line of least resistance—that's why it's crooked?

Now suppose we apply some of these considerations to the here and now.

(Chaplain Asks Following Questions of Specific Individuals:)

YOUR NAVY JOB

What do *you* do aboard ship? What is your job? Do you like it? Why? Do you dislike it? Why?

(Chaplain May Well Pursue the "Why" Behind These Answers. In Many Instances in Which Dislike Is Expressed, a Major Reason Will Be a Feeling of Unimportance, or Lack of Purpose. Lesser Reasons May Be Given, Such As: Bad Officers, Too Hard, Not Enough Liberty, etc.)

**WHY WE LIKE
OUR WORK**

More generally speaking, can we list some of the things about a job that help us to like it, or that lead us to dislike it? What are some of the things about ourselves, in this regard? In other words, what makes the difference in whether or not we like our work?

(List Answers on Board. They Will Include Such Notions As: Interesting, Job Has Some Purpose, We Have a Purpose, Job Has Some Importance, We Have an Aptitude or Talent for It, Someone Cares Whether We Do It Well or Not, Good Pay, Enjoyable Working Conditions, Variety, Good "Boss", Not Too Hard, Accomplishing Something, etc. In Eliciting Further Discussion, considering the responses, commenting, the Chaplain May Find Substance of Following Paragraphs Helpful.)

**PURPOSE AND
SIGNIFICANCE**

(Is not work without meaning the most frustrating thing in the world? Does anyone like to go up a blind alley? Do you know the story of the three workmen? A sidewalk superintendent asked a carpenter: "What are you doing?" The carpenter went on banging away, with the answer: "I'm hammering nails." The "sidewalker" asked a second workman, a bricklayer: "What are you doing?" The bricklayer mumbled: "I'm laying brick." One more question. This time he asked a laborer who was hauling water, sand and cement: "What are you doing?" The laborer looked up at him. "What am I doing? Why, I'm building a cathedral." Purpose makes the difference, does it not?

**UNDERSTANDING
NEEDS**

Why is it that, traditionally, men generally have seemed to turn to more willingly, produce faster, work harder, in the Navy during the war than during peace? We don't mean to imply that no one works hard in the Navy during peacetime, but we are thinking in broad terms.)

(Majority of Responses Will Stress Notion That Emergency Conditions Demand More Work, and That the Importance and Purpose of the Work Become Quite Clear.)

(Is not one main reason that we can see very sharply what the need is, see that we have no real choice, that we *must* produce when we are in the thick of a "shooting war"? Is not one of our biggest problems in a peacetime Navy that it is frequently difficult to see any purpose, any meaning, any importance whatever in the job we do?) IN WARTIME

(Strong Affirmative Will Usually Come Forth.)

(But, actually, is this true in the long run? Is not the most menial job important to some degree, in the maintaining of a large enough and strong enough Navy to help keep peace? If it is important to do our job, to work in a spirit of self-sacrifice when men are dying in a shooting war, is it not important to do our job sufficiently well that we can keep a Navy in condition to help keep men alive? IN PEACETIME

(Chaplain Can Find It Quite Fruitful to Consider Several "Small" Jobs Aboard Ship, and Illustrate the Individual and Collective Importance of Such.)

(Another point. Just as it is extremely helpful to have an important job to do, is it not likewise helpful for us to be convinced that *we* are important to the job? Is it not possible to be important to a job in several ways? Are there not certain jobs that we can do better than the next man? There is real value in legitimate pride over this fact. Do we not read that after God had created things, He looked at them and "saw that they were good"? And the longer we are at a job, the more practice, the more training we have, does it not become more possible for us to become better than any man on the ship, or even any man in the fleet in our particular job? But even in jobs that admittedly anyone could do blindfolded, are we not still important to the job, at least in the sense of: "If I don't do it, who will"? True that we might be replaceable, but how long could the business of replacement continue? Soon the country runs out of replacements. Paint must be chipped, decks swabbed, heads cleaned. How long can we say: "Let somebody else do it"? Do we not run out of "somebody elses" in the course of time? Do we not have a moral obligation to do our job? Is it not *our* Navy, *our* country, *our* freedom, *our* homes, *our* families at stake? Do we not all owe a debt to the country, to society at large? Is this not another of the factors giving work meaning, that it is a method of paying our debt to the world, whereby we give, and not just simply take? PRIDE IN WORK

We feel that it is of major importance that all of us give serious consideration to the deeper meanings of work. We Americans are a great "know-how" people. We are clever with gadgets, quick to grasp the idea, the purpose, the use of the things, the tools we work with. But too often, are we not in danger of missing the point of the work itself? We have the "know-how," without the "know-why". Do we not often act like carpenters hammering nails just for the sake of hammering nails or making noise, without purpose? Are we not at times like sculptors hacking away at a piece of marble not knowing what they are trying to make because they have no plan? Any bluejacket knows pretty well the overall working of his ship, the tools of the particular gang he is in, whether deck force or black gang, communications or navigation. But do we always see any real meaning, any real purpose in the work we do aboard the ship, or in life in general? How many men go to work day after day, in factories, offices, stores, stock market, businesses and trades of every description, with no real sense of meaning in their work? KNOW-HOW AND
KNOW-WHY

SWEAT

Finally, mixed in with all such ideals about work, we must have what? Good, old-fashioned sweat! For this there is no substitute. We live in an age of the easy way of doing everything. The poor old pioneers who "beat their brains out" crossing deserts, mountains, wilderness in the rude old covered wagons, shot their supper, built log cabin homes, would be "suckers" today, as far as many people are concerned. But they knew that anything worth having is worth effort, sweat. Today do we not too often want everything on a silver platter? How to play the piano without notes; how to speak Italian or French or Turkish out of an Armed Forces Pamphlet. We get our news on a radio, television entertains us, stories come in movies, there are digests of every description, and picture magazines make reading a nuisance. Is this not the golden age of the can opener? But does not the real man have sense enough to know that anything worth-while is still going to be paid for in sweat—his own sweat? There are very few real bargains in life; we get what we pay for, as those of you know who have been "stung" in some foreign ports, or home ports, for that matter. There may be exceptions, but does the average man in the Navy not go up the hard way? Is this not why many of us have so much respect for a number of so-called "mustangs"? We know that many of them have put out the effort, beat their way up through the ranks. The Navy does not toss a man a cap two days after he enlists, and say, "Congratulations, and welcome aboard *Chief*." Perhaps it used to occasionally, but today a man makes the rank or the rate the hard way. That is why a man can be proud of his achievements; he has put forth the effort, he has won his goal through his own work.

One thing more in conclusion. Are there not a number of men who slip in their work, not so much because they are lazy, or do not want to cooperate, or have no idea of teamwork, but because they got off on the "wrong foot" at the very beginning of their time aboard, have become discouraged, have a bad reputation, think everything is lost? How many men have you heard say: "I have to get off this ship, or that ship. I can not get anywhere. My record is all fouled up. Nobody thinks I'm any good. I may as well give up."

TRY, TRY AGAIN

Is this not foolishness? Is it ever too late to get "on the ball", to start all over again, to put your nose to the grindstone, to prove you can turn out an honest day's work as well as the next man, or better than he, for that matter? Is it not often tougher to rebuild a building that has been ruined, than to build a new one in the first place? This is where moral courage, "guts", comes in. This is where it pays to be a real man. All over the world, people have had to rebuild after WWII—churches, homes, lives. Did they run away, to start all over again elsewhere? Or did they stay where they were and use the materials they had? Indeed they have succeeded remarkably well, as those of you who have been in "bombed out" countries know. Why not give it a "whirl"? It is never too late to get to work.

A CARPENTER

The world has honored many men in its history. Kings and emperors, poets and artists, musicians and sculptors, politicians and statesmen, soldiers and sailors, airmen and marines. But no one who has ever walked the face of this earth has received for so long a period of time the honor and reverence and respect of so many millions and millions of people, as a certain person who lived on this earth as a workman—a carpenter. He earned his bread by the sweat of his brow, roughened his hands on carpenter's tools, hardened his muscles hammering out a living. If ever anyone had a true moral code, was adjusted to life, was filled with nobility; if ever anyone knew the dignity, the truly sacred character of work, it was he. His name was Jesus of Nazareth.



V. 4—WISH YOU WERE HERE

(Responsibilities on "Liberty" or Shore Leave)

Objectives: To illustrate the grave need for intelligent use of liberty and shore leave time. Stresses responsibility on liberty in re: money, drinking, women, driving. Suggest positive ideas for recreation, culture, etc. Discusses attributes of a "good liberty" in terms of relation to loved ones and others whose good opinion we desire.

I. INTRODUCTION.

A. Negative approach to importance of actions on liberty.

1. Uses home ties and similar ideals and affections as point of reference for analysis of actions on liberty.

II. CONSIDERATION OF ACTIONS ON LIBERTY IN LIGHT OF POTENTIAL EVALUATION BY THOSE WHOSE GOOD OPINION IS RESPECTED AND DESIRED.

A. Implications of such evaluation in respect to persons, places and things involved in liberty.

B. Analysis of persons, places and things most commonly involved in liberty.

1. Money.
2. Drinking.
3. Women.
4. Driving.

III. RAISES QUESTION OF MEANING OF GOOD LIBERTY.

A. Questions reasons alleged for certain abuses.

B. Considers ingredients essential for "good time" in mature sense.

IV. CONSIDERATION OF CONSTRUCTIVE POSSIBILITIES.

A. Discusses availability of liberty facilities.

B. Poses possibilities both at home and abroad.

1. Presents concrete means of enjoying and profiting by leisure and liberty time.

V. REEMPHASIZES PERSONAL RESPONSIBILITY OF INDIVIDUAL AND MATURITY OF ATTITUDE.

A. Recognizes man changes Navy; Navy does not change man.

B. Reconsiders use of liberty time in light of evaluation of those whose good opinion is a matter of concern.

V. 4—WISH YOU WERE HERE

Intro: (Print on Board: *Wish You Were Here*. Prior to Any Further Introduction, Question as Follows.)

WHAT TITLE
SUGGESTS

Wish you were here. This is a familiar statement. What comes into your mind when you hear it?

(Elicit Discussion. Ideas Should Be Forthcoming About Vacation at the Seashore or Mountains, Being Away on a Trip, Here and Now on the Present Cruise, etc. The Emphasis, of Course, Should Be on the Person You "Wish Were Here"; i. e., He or She Will Generally Be Someone You Think Highly of, Could Be Wife, Fiancee, Girl Friend Back Home, Sister, etc.)

LOVED ONE AT
HOME

All right. We can certainly say that the phrase Wish You Were Here can start us thinking pretty quickly of someone back home, usually someone we think very highly of, or someone we actually love. Perhaps it is wife, a best girl, someone in our family, a buddy . . . it could be one of a number of people. But almost every time, it is someone we think is pretty fine. And at the same time it is someone who, we hope, thinks *we* are pretty fine, too, and would like to be with us for that reason. The "Wish You Were Here" angle works both ways, in other words.

WHO BELIEVES
IN US

You know, one of the most interesting things about all of us, no matter how rough and tough we are or pretend to be, no matter how much trouble we have been in, is that we still have a deep-down yearning to have someone believe we are just about the greatest thing that walks. Maybe the someone is our mother, maybe our wife, our father, our sister, our girl friend. No matter how hard we are, most of us have someone we feel pretty close toward, and want that someone to feel we are really worthwhile too. Most of us have *someone* we would not want to know about some of the things we may have done—heavy drinking, affairs with women, excessive gambling, some of the places we have gone and things we have seen, the trouble we have been in aboard ship, with the Command, with shipmates, the way we have misbehaved generally in one way or another. Do you not think this is true?

(Responses Will Be Primarily Affirmative.)

A TEST FOR
"LIBERTIES"

Now let us apply this idea to one of the most important things to any man in the Navy, his liberty and shore leave. Let us take a look at the ways in which some of us have spent our liberties over the months or years in the Navy. And let us ask ourselves the same question in each case. Could I, would I, honestly and sincerely write a postcard to my mother, my wife, my sister, my best girl, my father or buddy, from every single place in which I have spent liberty time, saying: WISH YOU WERE HERE? Could I stop in the middle of anything I have done on liberty, no matter what it is, and say the same thing to someone back home that I really think the world of—someone I want to think the world of me; someone I want to trust me, to have faith in me, to believe that I will keep myself clean and sober and decent and straight—could I stop in the middle of

anything I have done on liberty and say honestly to such persons: Wish You Were Here? It is an excellent test to use. What do you think?

(Elicit Comments.)

Suppose we consider four areas with which many of us are concerned when on liberty:

(Write on Board: Money, Drinking, Women, Driving.)

These four things are enough to think about at one time, even though there are a number of other things we could consider.

How much money do you think we Americans spend in amusing ourselves, in recreation?

(Elicit Answers.)

Leaving aside the money spent for such things as smoking, we spent in one year (1952) \$11,716,000,000 on recreation *plus* \$9,570,000,000 on drinking, which is certainly a form of recreation for many.

AMERICANS AND
MONEY

(Chaplain Should Write These Figures on Board.)

That adds up to more than twenty billion dollars in one year! If the figure does not mean anything as it stands, perhaps it will mean something if you compare it to another figure. For example, how much do you think we spent during the past year to maintain every single private school in the United States—that means, every university, college, academy, high school, prep school, grade school, kindergarten not conducted by the city or state, in every town, village, city and state in America?

(Elicit Answers. Actual Figure Is Slightly Over 4 Billion Dollars. Write on Board.)

What do you feel is the general American attitude toward money?

(Responses Will Probably Include Concept of "Easy Come, Easy Go". Chaplain May Find Further Questions Helpful, Such as: Do You Think We Are Thrifty People by Nature; a Spendthrift People; Do We Tend to Idolize Money; Do We Attach Too Much Importance to Someone Simply Because He Is Wealthy; Do We Customarily Use Money Intelligently; etc.? Substance of Following Paragraphs May Be Elicited.)

(Do you think we are, generally speaking, an "easy come, easy go" people? "EASY COME, EASY GO"
It has been said that we throw enough food into our garbage cans to feed all Europe. Even though we have the highest per capita savings in history, is not the way we throw money around almost fantastic, at times? How many people do you know who will work hard all year round, then go off on a two week vacation and spend perhaps two months' salary? How many girls will stand on their feet behind department store counters all day long, then use their money for fancy hats, with gloves and shoes to match? Does not our whole idea of money seem to be in many ways different from the idea of many other people in the world? Do not the majority of us feel that money is to be used, not hoarded? Are we not an "eat, drink and be merry, for tomorrow we die" people in certain respects? Do we not often "live high" even though it is from day to day, and hand to mouth? Is it not safe to estimate that the average American family would be in a pretty tough spot today if its income were cut off for a month, or even two weeks? Do not a number of us spend every penny before we even get it? Do we not live on the installment plan, so we can have more automobiles than all the countries in the world put together, or have television sets like ordinary household furnishings? If we want a new this, that, or the other thing, do we not simply open another account? Someone has said that if an American firm started selling elephants

at \$1.00 down, a dollar a week, at least seventeen million Americans would suddenly discover a desperate need for elephants!

Someone else has suggested rewriting the Declaration of Independence to read that all Americans are created equal, and endowed by their Creator with certain unalienable rights: Life, liberty, and a car in which to pursue happiness.

How about our conduct abroad in this regard? Do we not pour money into foreign countries in travel, sightseeing, eating, drinking and what have you? No matter what certain Europeans may think of us as a people, are they not ordinarily glad to have us as tourists, because they know we will spend more money than any other tourists in the world, eating "like mad" in the best places, paying the highest hotel room prices, traveling first or second class, drinking "like mad" and tipping "like mad"? Right or wrong, is this not our modern American attitude toward money in many respects?)

Now in using money on liberty, what would you consider wise, what unwise? In other words, even if you are of the opinion that money exists to be used, you probably still like to "get your money's worth," as we say. When and how do you feel you are getting your money's worth?

(Chaplain May Elicit Extremely Fruitful Discussion. If Desirable, He May Use Substance of Following Paragraphs as "Leads" in Reference to Abuses or Unwise Uses of Money.)

MONEY AND LIBERTY

(Are we really getting our money's worth in each of the following cases, or are we being cheated, paying too high a price; are we sometimes paying for an illusion, sometimes getting a bag of scorpions, etc.? What is your opinion of: Frequent borrowing, so that we are always "in the red"? Throwing around money that should be sent home, to the wife, to the folks? Buying a "package of sin," perhaps with V. D. or future sterility, future burden of guilt feeling as part of the "cheap" bargain? Going overboard gambling, or gambling with money that should be used for another purpose, or sent home? Tossing money on the turn of the wheel, or the flip of a card, while a wife is scraping along trying to feed and clothe children properly? Trying to "beat the system," "dope out the horses," etc., while parents struggle as best they can, or depend on city or state help? Throwing American money into the faces of people in Europe, or the East, or the Caribbean, acting as though we own them body and soul, because we have the money and they have not? Having the idea that we can do exactly as we please, "kick people around", ridicule them, smash their restaurants or bars, insult their women because some of their women are for sale?)

A logical question we might well ask at this point is: What is the one thing Navy men on liberty spend more money on than anything else?

(Response Will Include Drinking, Among Others. Write Drinking on Board.)

How much money do you think we Americans spend per year in alcoholic drinking?

(Elicit. Figure Quoted Is 9 Billion 570 Million Dollars.)

AMERICANS AND ALCOHOL

Do you realize how much a billion dollars is? A billion dollars is to a million dollars as a ten dollar bill is to a penny. How long do you think it would take you to get rid of a billion dollars? Some one has pointed out that if you had started back when Jesus was born and had been giving away \$1,000 a day since then, that is for approximately 1954 years, you could still continue giving away one thousand dollars a day for almost another 800 years before the original billion would be gone. Remembering we spend more than 9 billion dollars on alcohol, this gives you some idea of how much we drink in a year.

Now how much of the 9 billion is spent by Navy men is hard to say, but a good question is: "Do you think it is worth it?" What is your opinion?

(Elicit Discussion. It Is Suggested That Men Might Well Be Asked How Much Drinking Is Sheer Waste, in the Sense That Beyond a Certain Point Appreciation, Taste, etc. Decrease.)

This, of course, leads to one of the most important questions of all: "Why do so many Navy men drink on liberty?" **WHY ALCOHOL ON LIBERTY?**

(Several Replies Will Come Forth, But Major Claim Will Be: "Nothing Else To Do.")

Is it really true that we have simply nothing else to do with our liberty time? **NOTHING ELSE TO DO?**
(Many Men Will Argue Strongly in the Affirmative.)

Let us see exactly what you mean by a good liberty? Leaving aside the things we know we should not do, all fooling aside, what would you call a real liberty—the kind you would be happy to write home about to your folks or your wife or best girl, saying: "Having a wonderful time; wish you were here"? **WHAT IS A "GOOD" LIBERTY?**

(Question Should Be Asked First of Specific Individuals, Then of Group at Large. Replies May Initially Include the Illicit, Despite Chaplain's Reservation, But by Reminding Group of Reservation, Chaplain Can Elicit Fruitful Discussion. It Is Frequently Helpful To Ask Men How They Use Their Free Time at Home.)

Now in relation to what you would call a good liberty, what possibilities are actually available to you, or could readily enough be made available while in the Navy? What really worthwhile things can you actually do? We are referring to both overseas and "state side" liberties. **POSITIVE SUGGESTIONS FOR LIBERTIES**

(Again Question Should Be Directed at Specific Individuals, Asking Each for One Suggestion. List Each Suggestion on Board. A Fair and Positive Picture Can Be Drawn.)

(Chaplain May Find Following "Lead" Questions Helpful. What Possibilities Are There in: Sports, From Player and Spectator View, e. g., Baseball, Golf, Swimming, etc. Are Not Many Free Tickets Available Through Special Services for Golf Courses, Ball Games, etc? What of Music Concerts? Do You Realize More People Attend Symphonies Than Baseball Games? What Is the Greatest Moral Factor in Navy? Mail. What Is the Best Way to Insure Receiving Letters? Write Letters. Tours? Walks? Cultivating Good Friends in Home and Foreign Ports Through Church Groups, Thus Achieving a "Home Away From Home"? Chaplain May Find Substance of Following Paragraphs Helpful, Though by Careful Questioning He Can Elicit All These Possibilities From the Group—An Obviously Desirable Achievement.)

There are few things that can so help in keeping us out of trouble, and, at the same time in giving us positive pleasure, as developing the habit of writing letters home—to our folks, to the right girl, to some buddies, to a clergyman we knew in our church or at school. Letters can be a real life line, refueling us with the good, decent, worthwhile things of our own home, our neighborhood, our church, our school—whatever it was that helped give us much of what is worth holding on to in our lives today. **LETTER WRITING**

Can not having enough interest in the folks back home to use our money for souvenirs, instead of for beers, go a long way in helping us avoid trouble and develop new outlooks? To make up our minds that we are going to spend most **INFLUENCE OF FAMILIES, FRIENDS**

BENEFITS OF TRAVEL

of the money we can spare in buying things for people we really think a lot of, instead of tossing it to some woman we will never see again—is this not an excellent idea? Is it not likewise a good idea to “latch on” to a buddy who has good, solid interests, has his feet on the ground, and wants to spend his liberty time seeing things worth seeing? Will those with religious interests ever regret time they spend visiting various world famous churches, whether stateside or abroad, reading up about these places in advance, so that they know what to look for? Is not the same true of places of historic interest, works of art, and such things? A little advance reading can start us off on an excellent hobby. Few sailors need to be encouraged to become photographic “bugs”. This is just one more helpful way of making a liberty worthwhile. When evening comes, and many of the points of interest can not be seen, is there even then a need just to go off into the barroom or the bawdyhouse or burlesque show? Do not the larger liberty towns have good movies and stage shows? If the smaller towns do not have a USO, or a similar decent place to meet the right people, to enjoy yourself properly, can you not sit back and write some more letters, or do some reading, till you hit the next port?

EVEN STUDY

Strange as it may sound, we can even study! Many a man has made a rate, finished high school, or even picked himself up some college credits in USAFI courses, and in other such ways, while his shipmates were doing postgraduate work in chemistry—experimenting in alcohol.

DO YOU BORE YOURSELF?

Is not a basic fact we must straighten out, that many Americans have become so used to having entertainment organized for them, “dished up on a silver platter”, that they no longer know how to amuse themselves in a decent, lawful fashion? Unless we have someone right on the spot to tell us what to do, where to go, how to amuse ourselves; unless we have a television screen or movies, often we are lost for legitimate entertainment, so that we slide very easily into what is closest at hand, easiest to find. And too often this is poison.

Are we not too often like the pelicans down in Monterey, California? For years this coast town was a paradise for pelicans. Fishermen would clean their fish, and throw what they did not want to the birds. By and by the birds got fat, lazy and satisfied. Then someone discovered that much of what had been thrown to the birds could be used. So the pelicans got no more. But by now they had grown so accustomed to being fed that they did not know what to do. They had completely forgotten what they had once been able to do as experts, fish for themselves. Now they waited around like a bunch of “goofs”, grew thinner and thinner, and finally starved to death!

GOOD LIBERTY WITHOUT REGRETS

Must we not learn to take the initiative; use the brains God gave us, figure out some things really worth doing, and how to go about doing them? Will not a little thought make us realize that we have opportunities in the Navy to get places and see things? Without talking like a recruiting agent, can we not say that many of us can store up information, lawful enjoyment, memories that we can use for our own advantage and for the advantage of our families for years to come, if we use a bit of common sense right now? One man can travel the world and see nothing but the inside of every barroom in existence. Another man can see some of the most wonderful sights imaginable, scenery, places where history has been made, famous churches and shrines, the seven wonders of the world; places he has maybe read about or heard about since he's been a boy.

U. S. AMBASSADORS

One man hits every liberty port on the seven seas and comes back with nothing but a first-hand knowledge of prostitution in every language. Another man comes back with an appreciation of the customs of millions of people, the problems that really face us in building a democratic world, the sufferings and poverty, the goodness and kindness, the quaintness and attractiveness of different cultures and

civilizations. Have you noticed how one man swaggers into France, or Italy, Germany, England, Algiers, or Valencia or some other port, bellows all over the place about these filthy "frogs", "wops", "krauts", "limeys", "arabs", "spicks", "shoots off" about how much cleaner and better and smarter and so on Americans are, throws his money into their faces as though they are dogs? Yet have you observed that another man sees their faults clearly, but remembers that he is the foreigner there; that he is an ambassador of the United States, that he *is* America in the sight of many of these people whose friendship is terrifically important to us? He sees through the faults, and respects their background, their culture, knows that there is a lot more to the people than meets the eye; knows that what he sees on the docks or in the gutters, the woman he meets on the streets or in the barrooms, the "propositioners" who claw at him—that these are not France, Italy, Spain or any other country. These are the dregs that he can find on Skid Row in any city in the United States, in any bowery, in any flophouse.

Is not another basic fact that we must recognize honestly that the cry: "We're only doing what comes naturally," is no excuse? Surely, many of our sins are natural to us, if by "natural" we are talking about the lower nature. But as human beings, made in God's image and likeness, have we not a higher nature, as well, a nature that *can* control our lower nature, can restrain our animal instincts, if we cooperate with God's help, use our own common sense and will power? And by the way, for those who list themselves as belonging to one religion or another, is it not well to remember that the same God goes on liberty with us as greets us in Church on Sunday morning?

WHAT IS
"NATURAL"?

But we are not babies, and, as we noted before, we should not have to have someone tell us what to do to amuse ourselves legitimately, or how to do it. We are not pelicans. Is not the intelligent use of liberty a real mark of maturity? We should be men enough, mature enough, to figure out for ourselves how we can use the time on our hands, on or off liberty. Does not God make us accountable for every minute of a lifetime? Is there any liberty from the Ten Commandments? So whatever we do, however we use our time, we do not want to finish a cruise ashamed of ourselves. If a man is not a better man when he leaves the Navy than he was when he first shipped out, has he anyone but himself to blame? Can he really blame the Navy?

USING LIBERTIES
MATURELY

To make sure we do not have to blame anyone for things we have done on liberty that we will regret the rest of our lives, we are smart men if we use the acid test—can we write to those we love and respect and trust—to those we want to love and respect and trust us: "Wish You Were Here"? If we are making fools of ourselves with our money, tossing it around in wild gambling, using it to pretend we are God in some foreign country, and so on—can we stop right in the middle and say "Wish You Were Here", to our mother, our wife, the girl who thinks we are pretty intelligent, real men of the world? If we are slobbering all over ourselves in a smoky barroom, staggering down the streets of a liberty port, disgracing the American uniform, lying in a gutter, being carried across the quarter-deck, vomiting on our rack—would we be ready to write to someone who thinks we are pretty swell: "Wish You Were Here"? If we are getting "fouled up" with the streetwalker, the pickup, the prostitute; if we are lying in some filthy bed, sliding around in the back seat of a car, throwing into the gutter everything we have always believed to be good and decent and fine—right at that moment would we be happy to write to the girl, the woman, the mother, the sister, the wife, the sweetheart who has so much faith and trust in us, who is so proud of us, has so many hopes for us: "Wish You Were Here"? Let's think it over.

GOOD TEST—
WISH YOU WERE
HERE

APPENDIX AND ANECDOTES

The majority of the following anecdotes and illustrations are already included in the body of the text. They are repeated here, with additions, to facilitate "cross-referencing" for the chaplain's convenience, and to make it unnecessary to comb through the text of the twenty discussions to find a particular illustration.

Divisions and titles of appendix materials are purely arbitrary; e. g., a story listed under "Charity" could well have been listed under "Personal Worth." One listed under "Patriotism" could have been listed under "Responsibility", or vice versa.

FOOTNOTE REFERENCES

(Unless otherwise noted, Reference is to Appendix—Marginal Index)

¹ 86-101.

² From "All God's Children," James Keller, Hanover House, Garden City, N. Y., 1953, p. 214, quoting article "Hitler and Arms," J. L. Garvin, Editor. The Observer of London—Summary Nazi Manual written for students by Prof. Ewald Banse, Brunswick Technical High School—quoted in "Friends of Europe," publication #1, pp. 7-8.

³ Der Antichrist (p. 62), Nietzsche, from Keller, op. cit., p. 247.

⁴ 99.

⁵ 118.

⁶ 64 and 68.

⁷ 65.

⁸ 51.

⁹ 52.

¹⁰ 101.

¹¹ Keller, op. cit., p. 247.

¹² Keller, op. cit., p. 214.

¹³ 67.

¹⁴ 13-14.

¹⁵ 120.

¹⁶ 35.

¹⁷ 21-22.

¹⁸ 106.

¹⁹ 112.

²⁰ 86, 87, 95.

²¹ 91 and 113.

²² Based on Dorothy Thompson's "America", pp. 135 et seq., The Pocketbook of America, Pocket Books Inc., N. Y., 1942 (Edited by Philip Van Doren Stern).

²³ 54, 56, 59.

²⁴ 61.

²⁵ Keller, op. cit., p. 215 et seq.

²⁶ 63.

²⁷ Dr. C. G. Jung: Modern Man in Search of a Soul, p. 264.

²⁸ 57.

CHARITY

“ . . . but the greatest of these is charity!” “I have made a great mistake. Our main purpose was to give freedom to a multitude of oppressed people. But our method of action has created worse evils and horrible massacres. You know that my deadly nightmare is to feel that I am lost in the ocean of blood, coming from innumerable victims. It is too late to turn back now, but in order to save our country, Russia, we should have had ten men like Francis of Assisi. With ten such men we would have saved Russia.” Attributed to Lenin. 1

Navy Lieutenant George Jeffries, of Frostburg, Maryland, died on the 22nd day of February 1954. Jeffries rode his crippled F6F plane to a flaming death, rather than risk its falling into the city of Lake Charles, a city of 50,000 people in Louisiana. Twice after his engine failed Jeffries refused to bail out for fear his plane would crash among people, instead of into the abandoned rice canal where he crashed with it himself. His last words to the operations man in the tower were: “I want to get away from this thickly populated zone.” As the AP put it . . . He succeeded—and died. Another Navy Lieutenant in a companion plane put an awful lot into a few words when he said, after Jeffries’ crash: “He was that kind of guy.” 2

He didn’t have to do it, of course . . . would you have? A jewelry store owner made an investment in human beings not too long ago when a little, 10-year-old girl walked into his shop and said she wanted to buy a present for her older sister. After serious deliberation, she decided on a strand of pearls. Not realizing they cost \$25, the little girl handed the man a 50-cent piece. “I want to spend every bit of this for my sister,” she explained, “because she’s my mother now. Our mother died last week.” Passing the necklace to her, the owner said: “Keep your money, sweetheart, and I hope your big sister likes the present.” 3

Love makes the world go round—on an even keel! Hatred is like the frustrated rattler that poisons itself in despair when it fails to poison its victim. A lonely, broken man in exile on St. Helena, the once mighty Napoleon, one of the most powerful and feared men of all time, had much time for thought. That’s why he came out with a statement like this one. “Alexander, Caesar, Charlemagne, and I founded great empires. But upon what did the creation of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him.” 4

Many of us can treat others very well till the chips are down, and a choice must be made between their comfort and ours, between their profit and ours. Then things get a bit shadowy. When you look through a clear piece of glass, you can readily see the person you’re looking at. But just put a little silver on the back of the glass and it becomes a mirror, so that the only one you can see is yourself. 5

On that memorable day in December 1941, when the air above Pearl Harbor was filled with Iron Crosses and Purple Hearts, hundreds of heroes, sung and unsung, were born in the smoke and heat and blood of battle. The USS CURTIS AV-4, was just one of many ships, not the biggest, not the smallest. The plane who came screaming at her out of the skies was just one of many planes. Smashed by a 35MM salvo from one of the anti-aircraft guns that sprang into action after the attack began, the enemy plane hurtled in flames toward the Curtis, crashed amid-ship, with one of her bombs being caught by the after crane of the ship as the plane sped into the deck. The Shipfitter First was just another sailor, one of many. He needed no command, his own mind and heart took over. Climbing furiously up the crane, he lifted the bomb, undischarged, from its white-hot nest, and lowered it to the deck. How many lives did he save? Who knows but God? He was just another sailor. Nobody played a brass band; there was no fanfare, no curtain going up, no applause. Just a sailor, one of many, who did a job, gambled his life and won the lives of countless others. 6

The B26 was hit by anti-aircraft fire in Korea. The shell exploded in the pilot’s face; blood covered his eyes. He yelled through the intercom to his navigator: “I’ve been hit. I can’t see. It’s all yours.” But in a B26, as you know, only the pilot can reach the controls. So his navigator began to talk quietly, soothingly, to the pilot over the intercom. “Down a little, Johnny . . . 7

little to the left . . . take it easy now . . . slower, Johnny, slower . . ." For more than an hour he talked to the blind pilot, until finally he was able to say: "We're down now, Johnny. Put on the brakes."

8 Mistreatment by others gives us no right in charity to mistreat others in return. Indeed, in many instances, we may find after cold, hard objective facing of facts, that we were not actually mistreated in the first place. But whether we were or not, we have no business acting like the famous First Lieutenant. The skipper had been excessively harsh for a long time, as was well known to all hands, so he didn't pull any punches when he found the 1st Lieutenant had been drinking on watch. He immediately entered the matter into the log, and wrote a report: "Lieutenant Jones drunk on watch tonight." The Lieutenant burned, and waited for revenge. One night he finally had the deck, and had to write several entries in the log. With a clear bold hand, he wrote: "The Captain was not drunk tonight."

9 Second Lt. David K. Rae, USAF, was coming in for a landing with three other jets in formation. Rae's plane was badly crippled . . . Hopelessly crippled. He knew immediately he could never land safely. He still had plenty of time to bail out and save his life. A swift glance below told him exactly where he was, over a large residential area, an area filled with homes of civilians, kids, wives, mothers. If he bailed out, his plane would crash into this area, Big Springs, Texas. Rae made his decision almost spontaneously. He stayed with the doomed plane, guided it long enough to clear the city, crashed and burned with it over rocky ranch country. One man was killed—Lieutenant Rae.

10 During the Chosin reservoir fighting. The Reds were attacking F Company's Hill position. Marine Private Hector Cafferata's last team-mate had just become a casualty, leaving the defense line split wide open. If the enemy could break through there, they could smash the entire perimeter. Cafferata gambled everything. Exposing himself to terrific fire, he snaked his way along the line. Single handed, he killed fifteen Chinese, drove away the others, and held till reinforcements arrived. The Reds smashed in once more and hurled a grenade into a ditch full of wounded. Private Cafferata grabbed it—threw it back, to save a number of men, but to be seriously wounded himself. Yet he fought on, despite intense pain, till he was finally stopped by a sniper.

11 A gatekeeper at a famous track had saved \$1,200 in a lifetime; then took the entire amount out of the bank and gave it to his nephew to help the boy pay his way through college. When asked why he did it, his answer was: "Day in and day out I watch thousands of men bet on horses and lose their shirts. The way I figure it, a man might stand to make a killing if he bets on a human being."

12 Charity is selflessness. Uncharitableness is the opposite. Charity "considers" all things. Uncharitableness considers one thing first and foremost—oneself! A farmer was riding along a mountain trail in the Andes, on a mule, while his wife walked behind him. A passing traveler asked the farmer: "Why isn't your wife riding?" "Because", the farmer replied, "she has no mule."

"I shall pass through this world but once. Any good thing I do, or any kindness that I can show any human being, let me do it now and not defer it. For I shall not pass this way again."

DRINKING

A famous English playwright is said to have asked some friends one night: "Are we going to drink like men or beasts?" "Like men, of course," the group shouted. "Then we are going to get roaring drunk," said Sheridan, "for beasts never drink more than they need."

13 Nearly three times as many man-days are lost each year in America because of drinking as are lost through strikes. Every single day, throughout the United States, 175,000 men stay away from their jobs as a result of drinking. That makes a total of 60 million man-days lost each year!

14 Every 18 minutes someone is killed in a traffic accident. Property damage amounts to \$170,000 every single hour twenty-four hours a day. In one year (1952) drunken drivers killed almost 10,000 people and injured 340,000 more.

HAPPINESS

There are no shortcuts to happiness, and no substitute for our own hard work, ingenuity and perseverance in achieving happiness, but certainly essential in all these, for true and lasting happiness, is complete trust in God. There is a very valid sense in which the maxim "God helps those who help themselves" can be used. A ten year old colored boy was running in a grade school race. Far behind the others, puffing and panting, he looked just about all in, washed up, ready to throw in the towel and call it quits. Then he was seen to mumble a few words, and to begin repeating them over and over. Suddenly he got a second wind, a burst of speed, new life. He buzzed past the others like greased lightning and crossed the line a winner by several lengths. After the race the school principal came up and asked him: "Abraham, what were you mumbling when you looked as though you were ready to give up?" "Sir, mah feet was draggin' so bad ah could hardly lift 'em. So ah started talkin' to the Lawd. I said: 'Lawd, you just pick 'em up and I'll lay 'em down. You just keep on pickin' 'em up, and I'll keep on layin' 'em down.'"

The greatest tragedy in the world—to set our sights on the wrong goal, then accomplish it. What price happiness, not to find it! A fellow named Harry had one ambition in life—to eat a full course dinner at a certain restaurant in New Orleans, one of the most famous restaurants in the world. His ambition was not realized for a number of years. The closest his wallet would take him was to a drugstore three blocks away, where he ate most of his meals. Finally he went to New York, worked hard for years, became successful and wealthy. He returned to New Orleans and went to the famous restaurant. He was ushered to a table very elaborately, and presented with one of the world's largest menus. Then the man who had waited for years to fill one ambition waved the menu away almost with tears in his eyes, and ordered one poached egg. Harry had won success, wealth, and an ulcer.

One of the most startling accounts of the way in which we can so easily miss the point in life completely, thinking we're finding happiness, then discovering we've been way off base, is found on a plaque which hangs in the office of a Hollywood songwriter. The plaque reads, in part: "In 1923 a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending were a group of the world's most successful financiers . . .

1. The president of the largest independent steel company . . . lived on borrowed money for five years before his death and died a bankrupt.
2. The president of the greatest utility company . . . died a fugitive from justice and penniless in a foreign land . . .
3. The president of the largest gas company . . . is now insane.
4. The greatest wheat speculator . . . died penniless.
5. The member of the President's cabinet . . . was pardoned from prison so he could die at home.
6. The greatest 'bear' on Wall Street . . . died a suicide."

Happiness begins not in green fields far away, but in the here and now. Is not happiness available to all, here and now, just as the job of prime minister was available to all under a certain king? Wanting to pick the wisest man among his subjects as prime minister the king searched the entire kingdom. The search finally narrowed down to three men, and the king decided to put them to the supreme test.

Accordingly, he placed them together in a room in his palace, and on the room door he installed a combination lock which was the last word in a complicated mechanical ingenuity. The candidates were informed that whoever was able to open the door first would be appointed to the post of honor. The three men immediately set themselves to the task. Two of them began to work out complicated mathematical formulas to discover the proper lock combinations. The third man, however, just sat down in his chair lost in thought. Finally, without bothering to put pen to paper, he got up, walked to the door, and turned the handle. The door opened to his touch. It had been unlocked all the time.

19 It's a rare day on which thinking in terms of others does not return us huge dividends of real happiness. It's a happy man who realizes that, no matter how tough things are for him, they are twice as tough for someone else, somewhere. A little blind boy was taken to the circus at Madison Square Garden. The woman who took the group was herself very much interested in helping the handicapped. Some of the group she took were blind; others were deaf. On the way home she asked if they had enjoyed themselves. The little blind boy sitting next to her answered quietly: "I certainly did, but I feel sorry for those deaf children. They couldn't hear the band play or the lions roar or the clapping of the crowd. They couldn't even hear the elephants clump by."

20 It is so easy to be throwing happiness away with one hand while clutching desperately with the other for what we think is happiness. A fellow named Aaron lived on the banks of a river. Walking home with his eyes half-closed after a hard day's work, he was dreaming of what he would do when he became rich. Suddenly his foot struck against a leather pouch, filled with small stones. Absent-mindedly he picked up the pouch and began throwing the pebbles into the water. "When I am rich," he said to himself, "I'll have a large house," and he threw a stone. He threw another, and thought, "I'll have servants, and wine, and rich food." This went on until only one stone was left. As Aaron held it in his hand, a ray of light caught it and made it sparkle. He realized then that it was a piece of gold. He looked back along the river, and saw that now the whole bottom sparkled, in a regular chain, with the gold stones he had thrown away.

HOME

21 On Christmas Eve, 1864, during the Civil War, a regiment of Yankee soldiers and a regiment of "Rebel" soldiers were encamped on opposite sides of the Rappahannock river. Every sound between the rival camps was heard. The strains of the military bands, as they played opposing national airs, inflamed the hostile spirits of the men. As the evening wore on, suddenly the Southern Band began playing the beautiful and haunting strains of "Home Sweet Home." At first there was dead silence on the Northern side. Then the Northern band took up the refrain, and the two bands played it together in the quiet of the Christmas Eve. Every angry and bitter word was silenced, troubled spirits were calm, sweet memories of home came flooding in, and nothing but the river kept the rival regiments from gathering together as friends. Such was the effect of the magic word "home."

22 A newspaper reporter in the front lines during WWII was asking around among some of our advanced tin can sailors: "What are you going to do when the war's over?" He got all the typical answers: go to school, get married, go back to my job, and so forth. But one beat-up looking bluejacket who had been thirty-six months in the South Pacific gave the simplest and perhaps most meaningful answer of all. "When the war's over I'm going home!"

23 It is very difficult to learn the simple childlike faith outside the home that could be and should be instilled in children by every parent. Unless we've had such early training, few of us reach that stage of faith that the little five year old boy showed one night when he was saying his prayers. After asking God to take care of Mamma, Daddy, and a whole list of others, he added: "And please take care of yourself, God. 'Cause if anything happens to you, we're all sunk!"

HONESTY

24 Would you consider the following an honest job, done with integrity and responsibility? Is integrity something we are paid for by the hour, the minute, the second? A certain lady hired some carpenters to repair some beams in the floor just inside her front door. They worked all day, but the second their eight hours were up they quit, without even bothering to cover the hole in the floor, because it would have meant working overtime. When the woman came home that evening, and walked in the front door, she plunged into the hole, spent two weeks in the hospital with nervous shock, a sprained ankle and severe bruises. The court considered the contractor responsible, even though he did not foresee her fall. They awarded her some \$300 out of his pocket.

One of the subtler forms of deep-rooted honesty of character is the integrity of independence. 25
A woman had been deserted by her husband, and left with no visible means of support. When the case came up in court, the judge asked the wife: "Madam, have you any means of support whatever?" "Well, Your Honor," she answered, "I have three, to tell the truth." "Three!" "Yes, sir." "What are they?" asked the astonished judge. "My hands, my health, and my God, Your Honor," came the woman's reply.

The double standard of morality popular with so many people is well illustrated in the case of 26
the woman who pleaded with the judge on behalf of her son, who was being sent up for his twenty-seventh theft: "He always gave me half of everything he stole."

Here is a common enough twist to the double standard of morality. Not too long ago a woman 27
lost a purse containing \$60. A few days later she received the purse through the mail. In it was \$51.00 and a note saying: "I lost my own purse three weeks ago and never got it back. It contained \$9.00.

Does the "let the buyer beware" or the "business is business" concept turn black into white? 28
A former Federal Trade Commissioner once stated: "Fraudulent advertising in magazines and newspapers costs the American public five hundred million dollars annually."

The "padded claim" racket is older than the well known hills. Its reappearance in the auto- 29
mobile insurance claim business is hardly surprising in an age of "pragmatic" morality. Back in 1914, on 29 May, the liner "Empress of Ireland" sank in the St. Lawrence River. The amount of money and jewels that the passengers declared they had deposited in the purser's safe was so terrific that the insurance company figured it would pay them to salvage the safe, at great expense. When they opened it they discovered it contained less than five percent of what passengers said they had put in it, and had declared lost so that they would collect insurance.

Several years ago, in Kutno, Poland, the entire town watched while a gang of thieves stole an 30
iron bridge! The thieves had dressed themselves as repairmen, took the bridge apart piece by piece, hauled it away, and no trace of it was ever found.

Two men carried a ladder into a courtroom in Vienna, right in the middle of a trial, no less. 31
They put the ladder against the wall, and began to remove a big clock. The judge was annoyed by the interruption, and asked if they couldn't wait till after the trial, naturally thinking they were workmen. "Sorry," they said, "We have orders to take it right away." Neither the men nor the clock have been seen since.

Who can trust the thief in anything? Three thieves beat up an old man, took his wallet, con- 32
taining ten thousand dollars, and escaped to divide it among themselves. They planned to hide out in a certain hotel room; one of them went out to get some sandwiches for all of them. On the way back he began to figure some angles. He thought: "Why should I split ten thousand bucks with those jokers?" So he got hold of some arsenic, and sprinkled it through the sandwiches, covering it with mustard and relish. While he was busy doing this, the other two were having a conference. They figured: "Why should we split this three ways? Let's ring for some drinks, slip some arsenic into the joker's drink, and we'll only have to split two ways—five thousand bucks apiece."

The first crook arrived with the sandwiches, set them on the table to have the drink his friends 33
had so kindly prepared for him. A couple of swallows did the trick, and reduced the firm by one-third. Whereupon the other two gentlemen of honor sat down and devoured the sandwiches, and left ten thousand dollars to the local undertaker.

An honest man is one without any false notions about himself. He knows what he's worth, 33
he knows his faults. He sees himself as the writer Ralph Waldo Emerson saw himself on an occasion when a French sculptor was carving a statue of him. During the fourth sitting, Emerson came over, stood beside the sculptor, looked thoughtfully at the unfinished work. Finally he said: "The trouble is that the more it resembles me, the worse it looks."

If the truly honest man has made a mistake, or done something stupid or wrong, he takes the 34
blame, without alibi, without trying to shuffle it off to someone else. Once, to please a certain official, President Lincoln signed an order transferring certain regiments. Secretary of War Stanton, believing the President had made a serious mistake, refused to carry out the order. "Lincoln's a fool!" he roared. Upon being told what Stanton had said, Lincoln replied: "If Stanton said I am

a fool! then I must be, for he is nearly always right. I'll stop over and see for myself." And Lincoln did just that. Moreover, when Stanton convinced him the order was in error, Lincoln quietly withdrew it.

JUSTICE

- 35 A deep insight into the real basis of "liberty and justice for all" can be gained by thoughtful consideration of the words recently added to the Pledge of Allegiance, and the reason for their addition. Equally fruitful in analysis of the following, is further reflection upon "What's Right With America". In June 1954, in Washington, D. C., a Joint Congressional resolution was approved by President Eisenhower. The Resolution adds to the Pledge of Allegiance to the Flag the words: "under God". The new reading is:

"I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, under God, indivisible, with liberty and justice for all."

The Resolution adopted by Congress carried the name of Representative Louis O. Rabaut, Democrat of Michigan. He and Senator Homer Ferguson, Republican of Michigan, claimed authorship of the revision. Both legislators read the new pledge aloud in a flag day ceremony on the Capitol steps.

President Eisenhower issued the following statement in approving the revision:

"From this day forward, the millions of our school children will daily proclaim in every city and town, every village and rural school house, the dedication of our nation and our people to the Almighty. To anyone who truly loves America, nothing could be more inspiring than to contemplate this rededication of our youth, on each school morning, to our country's true meaning. Especially is this meaningful as we regard today's world. Over the globe, mankind has been cruelly torn by violence and brutality and by the millions deadened in mind and soul by a materialistic philosophy of life. Man everywhere is appalled by the prospect of atomic war. In this somber setting, this law and its effects today have profound meaning. In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource, in peace or in war."

- 36 Often enough justice itself demands that the shoemaker stick to his last. At least such a practice contributes to better human relations. One of the more colorful of baseball's greats is Frankie Frisch. When Frankie became manager of the Pittsburgh Pirates, he frequently took quite a beating from grandstand coaches. Frankie was used to the deal, but one Sunday afternoon a huckster sitting right behind home plate was really unmerciful. He criticized everything Frisch did, in a loud, strong voice, and yelled out advice about every play.

When the game ended, Frank walked over to the grandstand with a pencil and paper in his hand. Very quietly and pleasantly he asked the customer for his name and business address. The fellow was very much flattered; and quite proud of himself, until he asked Frisch why he wanted the information. Frankie's answer was soft, but to the point. "Because," he said, "I'm going to be at your office bright and early tomorrow morning to tell you how to run your business."

- 37 To every man his due—the very essence of justice. So completely the contrary of the "principles" in the thought-provoking article that once appeared in Newsweek Magazine, entitled "The Hard Road to Ruin". For example: "If a subordinate makes a mistake, let him have both barrels, especially in front of others. Develop your ability to pass the buck—take private lessons at night if need be."

- 38 Justice demands that we try to see the entire picture, analyze all the factors of a situation, before we make a judgment. It is so easy to condemn, when we see only one side. Ping Bodie, one of baseball's most famous umpires, was getting a heavy dose of razzing from the fans during a baseball game in California. Suddenly, in the middle of the game, Ping called the proceedings to a halt. He then walked over to the grandstand and climbed laboriously to the top. When he reached the top row he bellowed: "Play ball!" The bewildered managers rushed up to Ping and asked him what he thought he was doing. Ping answered: "If those guys", waving his arms at the fans, "can see better up here than I can down there, then here's where I call 'em from. Play ball!"

LOVE AND SEX

Why take chances with high explosives? In matters sexual, danger may be only a glance away, or a touch of the hand. How many news stories tell us of dead men whose guns "weren't loaded"? Three bus drivers applied for a job. Each man was asked: "How safely could you drive a bus around a sharp mountain curve over a deep precipice? The first man said he could drive within a foot of the outer edge with no concern at all. The second man said he could do much better. He could drive the rim of the wheel half over the edge, with no trouble. The third man said: I don't know how close I could come to the edge, and I wouldn't try to find out. I'd keep as far away from it as I could." He got the job. 39

Actions begun innocently enough can become truly frightful. Little licenses, seemingly unimportant "privileges", can suddenly and without warning result in disaster, where sex is concerned. An Army Officer in India found a little lion cub, and took it back to his tent. He began to raise it as a pet and all went well until one night he woke up in a cold sweat, with blood pouring down his face. The cub was just being playful, but almost overnight had turned into a real lion. Talons, or claws, had slid through, where there had been none before. The officer had to shoot the pet in a hurry. 40

How far need we look for the inflammatory material that starts the fires of unlawful passion? Sometimes it may be not farther away than the rack of the nearest Navy Exchange. Not too long ago a sixty-five year old man was arrested in Newark, New Jersey. The charge? Sale and possession of the largest amount of lewd, that is obscene and indecent, literature ever seized in the history of the local police department. The bookstore where this material was found was a center of distribution for the entire state. 41

The material filled two police cars and included the following: two hundred books of obscene pictures, one hundred obscene slides, eight thousand feet of lewd film, fifty negatives of nudes, and eighty thousand photographs of nude women.

At the very time the police discovered this material a radio report came through that a nine year old girl had been attacked by a sex fiend, raped and murdered. Is there no connection?

The injunction of St. Paul to put on the helmet of salvation can well be applied to the matter of prayer as a defense against temptation to impurity. It is interesting and pertinent to note that 19% of the casualties in Korea were head wounds of men who ignored the order to wear helmets. 42

Victor Hugo's letter to his fiancée is not unlike thousands of letters written by the real men of the Navy to sweethearts back home—men writing under pressure of tremendous temptation, yet keeping themselves clean and pure. "It is my desire to be worthy of you, that has made me so severe on myself. If I am constantly preserved from those excesses too common to my age, and which the world so readily excuses, it is not because I have not had a chance to sin; but rather it is that the thought of you constantly preserves me. Thus have I kept intact, thanks to you, the sole treasures I can offer you on the day of marriage; a pure body and virginal heart." 43

Is there a difference between love and infatuation? Is love more than skin deep? An old Oriental fable tells about a woman who noticed a man following her, turned around and asked him why he was following her. "Because I have fallen in love with you," the man said. "Ah," she replied, "but my sister, who is coming along a bit later, is much prettier than I am." The man thought this over for a few minutes, figured, "good deal," and went looking for the sister. But the next woman he met was ugly as could be. He almost blew his top, ran after the first woman, the pretty one, and screamed: "Why should you lie to me?" "Because it was my way of testing you," the woman said. "If you had really been in love with me you would not have gone back to look for another woman." 44

Careful planning before marriage, much thought about the person we intend living with the rest of our lives, is a wonderful thing, but even it can be carried to extremes. Some of us are so anxious to protect our own interest that we get like the young business man who had become quite a big shot, then "fell in love" with a well-known and highly respected actress. For months he was almost constantly in her company, taking her to all the right places, and so on. Eventually he decided to marry her, but since he was so much interested in himself and his own future, he first 45

hired a private detective to investigate her. The job was assigned to a special agent, who wasn't given the name or identity in any way of the business man—just the actress. Finally the agent's report came in: "Miss . . . has an excellent reputation. Her past is spotless, her associates beyond reproach. The only hint of scandal is that in recent months she has been seen in the company of a business man of doubtful repute."

MORALITY

- 46 For statistics on crime and moral disorders in America, cf. Area Number One, The Need and Urgency for Moral and Spiritual Growth in Daily Living, "Let's Look Around," of Moral and Spiritual Growth Here and Now, NAVPERS 91962.
- 47 No nation can long endure that is not built on the solid rock of the personal moral integrity of every one of its citizens, taken both individually and collectively. No nation can withstand attack from without if it is rotting within. A few years ago a hurricane hit Long Island. The next morning, after wind and lashing rain had stopped, the people inspected the damage. The scene they found was a terrible one, but quite familiar. Thousands of trees had been uprooted and lay stretched on the ground, blocking roads. After their first shock at how things had been so badly torn apart, they noted that only the sturdiest trees still stood. They saw that those that had fallen had been either rotten inside or had shallow roots, unable to resist the storm.
- 48 As God becomes more unfamiliar—a vague, shadowy figure overshadowing our nation—as we personally slip out of touch with Him, we lose all sense of security, first personal then national. A seaman deuce was at sea on a can for the first time. A storm whipped up and a 45-degree roll was tossing things all over the place, while the waves were crashing over the handrails. The new man was shaking like a leaf when he came up to the chaplain. "Chaplain", he asked, "are we in great danger?" "Don't worry, son," the chaplain answered, "we're in the hands of God." "Oh, no," gulped the seaman, "is it as bad as that?"
- 49 A sophistication about the divine origin of our rights, a smug skepticism about our dependency on the Creator, these attitudes leave us little room for any real claim to life, liberty, the pursuit of happiness, or anything else we insist upon so proudly in America. A serviceman on one of the smaller, Pacific Islands during WWII was shooting the breeze with a native, when suddenly the native disappeared into his hut. He came out in a few minutes with a Bible in his hand. "This is my most prized possession," he told the serviceman. The serviceman looked at the Bible and sneered. "We've outgrown that sort of thing, you know," he said. Unimpressed by this sophistication, the native licked his lips hungrily and remarked. "It's a good thing for you we haven't outgrown it here; if we had, you would have been a meal as soon as we saw you."
- 50 Trouble, suffering, war often reawaken us to the realization of our own inadequacy to control the universe and everything in it. Perhaps there actually are atheists in foxholes, but as a nation we seem to have sense enough at least in times of national danger to redeclare a Declaration of Dependence on God, and to revitalize our faith in divine Providence. In a bombing raid over Germany one plane had some unscheduled cargo in the person of an army chaplain who had gone aboard for the ride. Antiaircraft fire and enemy fighter planes were all around, and thinking he would try to calm the men, who were getting shaken up, he got on the intercom and said quietly: "It's all right men. Don't be afraid. God is with you." Immediately the tail gunner yelled back. "He may be with you guys up front, but He's not back here!" Seconds later a shell burst through the bottom of the tail turret and passed out the top without exploding. There was a moment of stunned silence, then the tail gunner called out: "Correction, please. God just walked in!"
- 51 This we believe. This is our official claim. Is this our constant practice? On 7 June 1950, the President of the United States stated: "We are faced with tremendous responsibilities. We have become the leaders of the moral forces of the world, the leaders who believe that the Sermon on the Mount means what it says, the leaders of the part of the world which believes that the law is the God-given law under which we live, that all our traditions have come from Moses at Sinai and Jesus on the Mount * * * We have forces in the world that do not believe in a moral code, that even go so

far as to say that there is no Supreme Being, that material things are all that count. Material things are ashes, if there is no spiritual background for the support of those material things."

Could anything be more diametrically opposed to the standards we proclaim as ours, could anything more clearly delineate the impossible-to-compromise conflict between Communism and Religion than the following? "We deny all morality taken from superhuman or non-class conceptions. We say that this is a deception, a swindle, a befogging of the minds of the workers and peasants in the interests of landlords and the capitalists * * * we say that our morality is wholly subordinated to the interests of the class struggle of the workers * * * we deduce our morality from the facts and the need of the class struggle of the proletariat * * * that is why we say that a morality taken from outside of human society does not exist for us; it is a fraud" (LENIN). 52

General Omar Bradley, as Army Chief of Staff, recognized the real nature of the crisis when he stated: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have many men of science, but too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. 53

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our twentieth century's claim to distinction and to progress."

Have we no responsibility for the condition of the world? Walter Lippman put it this way: 54
"Without order or authority in the spirit of man the free way of life leads through weakness, disorganization, self-indulgence, and moral indifference to the destruction of freedom itself. The tragic ordeal through which the Western world is passing was prepared in the long period of easy liberty, during which men . . . forgot that their freedom was achieved by heroic sacrifice . . . They forgot that their rights were founded on their duties . . . They thought it clever to be cynical and enlightened to be unbelieving, and sensible to be soft."

What is the world but people? What is America but people? What is the Navy but people? 55
A father gave his little son a jigsaw puzzle of the world and asked him to put it together. The boy finished the picture in no time at all. The astonished father, knowing his son knew nothing of world maps or geography, asked him how he did it. The boy answered: "There was a picture of a man on the other side; when I put the man together the world came out all right."

Is it necessary to ask ourselves the soul searching question asked by the little refugee girl 56
being taken through the New York department store at Christmas time? A little refugee girl from a foreign land was being taken through a large department store in New York. Everyone was being tremendously kind to her; gifts of every sort were being lavished on her—new clothes, new toys, and so on. Her eyes were shining with wonder when she went through the toy department. She gasped with astonishment at all the glittering American gadgets. She was almost speechless at the beauty of the tinsel and the decorations of Christmas in the big city store. Then, with perfect innocence, she turned to the manager and the others who were taking her through, and asked: "Where is the Christ Child?"

Some of us are as blind about the real moral condition of our country at any given time, or are 57
as readily deceived about it, as Catherine of Russia was blinded back in 1787, in one of the most gigantic hoaxes ever played. When Catherine sailed down the Dnieper River on a tour of inspections of some new territory, her aides lined the river banks with flourishing farms and small towns—all painted on wood and canvas, believe it or not. A tremendous job of clever camouflage. They populated these camouflages with hired "extras" dressed in peasant's clothes, whose job it was to travel ahead of the queen and greet her upon arrival at various points along the nearly two thousand mile route. The same procedure was followed even to transporting the same herd of cattle for scenery. The purpose of the whole masquerade was to make Catherine think she had acquired territory that was thickly populated and rich in various towns and resources, when actually it was barren and desolate.

58 Lord Macaulay, British historian, in the middle of the nineteenth century, speaking to Americans, warned: "Your Republic will be pillaged and ravaged in the twentieth century just as the Roman Empire was by the barbarians of the fifth century, with this difference: The devastators of the Roman Empire came from abroad, while your barbarians will be the people of your own country and the products of your own institutions."

59 At least in ideal, in principle, in dream, there must be many things right with America when a poll, asking people in America what their two favorite speeches were, discovered that 88% of the Americans asked said: 1. Christ's Sermon on the Mount; 2. Lincoln's Gettysburg Address.

60 It is possible that our appalling rate of major crimes in America has anything at all to do with the fact that so many millions of Americans have no church affiliation whatever? Very often we hear it said that apparently religion doesn't make any difference. Such and such a man goes to church regularly, but is as bad as anyone else. That's a very shallow observation, without any deep thought beneath it. As Chesterton has put it: Don't say that Christianity has been tried, and has failed. Say, rather, that it hasn't really been tried. The man who has no religion himself is quite apt to say to the religious man: "I'm as good as you are." The man who is truly religious, not just paying lip service to religion, will say to the man with no religion: "You're as good as I am." To blame religion for the failures of men who don't really practice it in their hearts and lives, is to blame the hammer, when we fail to aim it straight, and hit our thumb.

61 A chain is as strong as its weakest link. The integrity of a country is as solid as its most corrupt citizen. The Great Wall of China is one of the architectural and military feats of all time. Countless engineers have studied it as one of the great masterpieces of construction. Extremely high, tremendously thick, it was a seemingly impregnable defense against invasion. Yet within a handful of years of its being built at cost of so much sacrifice, the Wall was penetrated time after time. How? The Enemy simply bribed corrupt guards.

62 In his "Modern Man in Search of a Soul", the internationally famous psychiatrist, Dr. C. G. Jung, writes: "During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. . . . Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook of life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

63 It is estimated that more than 170,000 persons are admitted annually to mental hospitals in the United States. The resident population of mental hospitals is estimated at more than half a million. More hospital beds are allocated to the care of mental patients than the hospital beds used for all other types of patients combined. In some states as much as one eighth the total revenue of the state is designated for the care of the mentally diseased.

It is to be noted that one third of all rejections for military service in America were made for mental or nervous diseases while 44.6% of those given medical discharges from the Army are said to have been suffering mental or emotional disorders.

Further statistics: McNeill, Harry V., *Contemporary Developments in Clinical Psychology*, ACPA. 1950.

PATRIOTISM

64 Lest we forget, and lull ourselves into a sense of false security, believing Communism "doesn't really mean it"? . . . A publication called "The Manual of Organization" presents the oath of allegiance taken by Communists in the United States: "I pledge myself to rally the masses to defend the Soviet Union . . . to remain at all times a vigilant and firm defender of the Leninist line of the party, the only line that insures the triumph of Soviet power in the United States," Or, "As the leader and organizer of the proletariat, the communist party of the United States leads the working class in its fight for the establishment of a dictatorship of the Soviet Socialist Republic in the United States."

Can we remain under any illusion in the face of the following? "A Dictatorship is an authority based directly on force, an authority which is absolutely unrestricted by any laws or regulations." (Stalin quoting Lenin.) 65

We do have our job to do here and now, as long as we are in uniform. We are significant and important if America is to endure, even though we may feel like the fellow who said that when he was mustered out of the Navy he was going to sling an anchor over his shoulder, start for Idaho and then walk inland. When he reached a point where someone asked him what the anchor was, that's where he'd settle down. 66

If we are tempted to think our efforts in behalf of world peace, protection of the oppressed, establishing of democracy are completely wasted, the following is more than encouraging. The words are of a Japanese Foreign Office Representative in China, during WWII. He confided to an American correspondent as follows: ". . . The Chinese could never be permanently subdued while Christians are able to preach their doctrines of faith and hope. We have tried brutality and we have tried friendly propaganda. But we get nowhere because too many Chinese have been told there inevitably will be a day of reckoning for us, when good will finally triumph over evil. This is the nonsense we must silence if we hope to remain here." 67

Peace and appeasement are two different terms—so are truth and compromise. If we are not satisfied with the warning of outspoken Christians about the incompatibility of Communism and Religion, perhaps we will believe the words of Communists themselves. These are the words of a Soviet Commissar of Education, quoted in a Soviet newspaper: "We hate Christianity and Christians. Even the best of them must be considered our worst enemies. They preach love of one's neighbor and mercy, which is contrary to our principles. What we want is hate . . . Only then will we conquer the Universe." 68

There is patriotism that dies for its country; there is patriotism that lives for its country. The "little man" may never be decorated a hero, for patriotism of this latter type, but think of its potential impact on the country and the world. This is the patriotism, the responsibility, of the individual. This can change the world. One Paul Antonio, an American of Italian descent, and a tinsmith by trade, was hired to build and install the black steel ballot box to be used by the members of the United Nations Security Council when they cast their votes on world issues. When the box was opened just before the first Security Council session, there was found at the bottom a brief message. It read: "May I who have had the privilege of constructing this ballot box, cast the first vote? May God be with every member of the United Nations Organization, and through your noble efforts bring lasting peace to us all—all over the world." signed. . . . Paul Antonio, mechanic. 69

If not you—who? Let George do it? But don't we run out of "Georges?" The mayor of a small town in Washington was concerned about the lack of interest people showed in running their own government. He felt that the taxpayers didn't know what was going on, and furthermore, didn't care. In order to remedy the situation, he promoted and publicized one Boston Curtis for City Council. The surprise of the people was an interesting thing to see when they were told on the day after the election that they had elected Boston Curtis to their City Council—and that Boston Curtis was a mule! 70

How do you like this answer to the idea: "I'm not getting paid to run this country—that's what we elect people for"? A Chicago taxicab driver spent an entire election day giving free rides to anyone who wanted to be taken to the polls. The driver, a veteran of WWII, draped his cab with this sign: "Be American. Vote today. No matter how you vote, you ride free to the polls." When a newspaper reporter questioned him he replied simply: "Sure I'm using gas and working time. But it's very little to keep this country going. It's just a way of saying I'm proud to be an American." 71

We wonder if this little happening shouldn't make every last man in the Navy aware of his stake in our nation—his reason for being here. On V-J Day a radio announcer with a portable mike was going about the streets of New York in a "We The People" sort of program, interviewing people in the streets. Stopping one elderly lady, he said, "I suppose you're relieved that the war's all over?" "Indeed, I am," she replied. "Did you have anyone in the war?" he asked. The 72

old lady hesitated for a moment, then said: "Yes, I did." Would you care to tell our listeners who it was?" "My country," she answered.

73 America can come to mean to us as little as it meant to the fellow who applied for citizenship. When asked the usual question as to why he wanted to become a citizen of the United States, his answer was that a fishing license in his country costs twenty-five dollars. In America it would only cost him five dollars. He was not made a citizen.

74 How much proof do we need? A Communist leader said one July in Mexico City: "It is no use hoping for a Communist victory unless we destroy Christianity . . . We Communists deny the existence of God. We must creep into every worker's union under disguise and destroy the belief in God."

75 To get what we can, never giving in return, to have no concept of debt to our country, is a pitiful thing indeed—a pity for the man or woman so afflicted. A woman had heard that Congress and the FBI were giving loyalty checks to everyone who worked for the government. She wrote in to the Treasury Department: "Dear Sirs: I hear you are giving loyalty checks to all government workers. Well, I used to work for the government during the war, and I had a very high efficiency rating. Please don't overlook me when you start handing out those checks, because I can use the money."

76 Once we lose sight of our origins, once we abandon the beliefs of the Declaration of Independence, we face complete chaos; democracy becomes nothing but a word without meaning. When one of our great writers was once asked, "How long will our Republic endure?" He answered: "As long as the ideas of the men who founded her are predominant."

In "All God's Children", by James Keller, (Hanover House, Garden City, N. Y., 1953) the following interesting observation is made in Chapter 17, p. 247.

77 "All of our Presidents from George Washington up to and including Dwight D. Eisenhower, although differing in many of their ideas and policies, were consistent in recognizing the dependence of this nation on Almighty God.

This is revealed in a study of the Inaugural Address of each President. Each and every one has declared his belief in the existence of God, that we have duties and obligations toward Him, and that this nation owes Him a debt of gratitude for the many blessings He has showered upon it."

78 It would be a late date in history to begin judging books by their covers. We need only flick through a few pages of their own writings to learn the true intention of Communists. "The fight against religion, the opium of the people, occupies an important position among the tasks of the cultural revolution. This fight must be carried on persistently and systematically." Lenin adds: "Religion is a kind of spiritual intoxicant, in which the slaves of capital drown their humanity and blind their desire for decent human existence." (Novaya Zhisn, No. 28, Dec. 1905) And Karl Marx, in his "Criticism of Hegel's Philosophy of Law": "Religion is the opium of the people."

Here is part of the testimony of Hans Frank, former Nazi governor of Poland, who was hanged as a war criminal. This testimony was given before going to the gallows.

79 "We (the Nazis) did not imagine at the start of our road that turning away from God could have such destructive and deadly consequences and that unavoidably we would become involved in guilt more deeply all the time. Thus, we have come to shame in our estrangement from God and had to perish.

I implore my people that it should not continue in this direction, not even one step, for Hitler's way was the way without God, and the road away from Christ, and in the final outcome the road of political stupidity, of disaster and death." (Quoted in "All God's Children", James Keller, Hanover House, Garden City, N. Y., 1953.)

Adolf Hitler speaking once again:

80 "Look at these young men and boys! What material! I shall eradicate the thousands of years of human domestication. Brutal youth—that is what I am after—I want to see once more in its eyes the gleam * * * of the beast of prey. With these I can make a new world!"

81 For those who do not feel the American insistence on the intrinsic worth of the human person to be of any particular vital import, it is always well to be reminded of what happens when the

doctrine is ignored, denied, or considered unimportant. In his "All God's Children", (Hanover House, 1953), James Keller makes some interesting observations on the subject and offers some interesting quotations.

"An official Nazi Party statement on May 5, 1940, said that the Nazis had no interest in women beyond the childbearing age, and that the Reich was not concerned with "helping sick mothers with wretched children, but only those mothers who we think by our aid will be led to full usefulness" (from *Revolt Against Pity* by Dr. A. Guirdham, p. 11).

"Guirdham quotes Herr Darrow, once Nazi Minister of Agriculture, on Nazi plans regarding defeat of England (*Revolt Against Pity*, p. 24):

Able-bodied men will be exported as slaves to the continent. The old and weakly will be exterminated. All men remaining in Britain will be sterilized. A million or so young women of the Nordic type will be segregated in a number of stud farms, where with the assistance of picked German sires they will, during a period of ten or twelve years, produce nearly annually a series of Nordic infants to be brought up in every way as Germans.

"In the Nazi system of things there was no place for the mentally defective, the physically weak, or those with incurable disease. Those who are molded in the belief that man is nothing more than a refined brute, without eternal destiny and with responsibility to no one beyond the omnipotent state, easily accept the gas chambers and horror murders of Dachau and Buchenwald!"

"DEGRADATION OF WOMEN

It took long centuries of slow, difficult training to raise the level of women to the dignified and respected one they now enjoy. The Nazis set out to undo this progress of centuries. Christian teachings on the sanctity of the home and marriage, the importance of the human soul, the value of premarital chastity, all were thrown overboard. Christian marriage ceremonies gave way to the new-style "German marriage". No secret was made of the "inferiority of women." Girls were persuaded with considerable shrewdness to like their state of degradation.

"Sex was the most important subject in the education of Nazi girls. It was introduced early and realistically into their training, so that they would think of their primary function in life as being "breeders of soldiers."

"Unmarried girls in their teens were urged to have children. Some of the finest summer resorts in Germany were turned into 'baby farms' where pregnant girls were welcomed as true and loyal Germans. They were housed 'in beautiful homes, usually attractive hotels and health resorts.' When the children were born, they became the wards of the State and were brought up under its constant supervision.

"The Nazi's perverted concept of "morality" was frankly explained by a teacher of eugenics at a girls' school in Frankfurt am Main. She said:

"All of us women can now enjoy the rich emotional experience of having a baby by a healthy young man without the restricting ties of the old-fashioned marriage."

PENALTY AND GUILT

To attempt to avoid responsibility for our actions, or shuffle off the guilt imputable to them, 82 is a complete waste of time. Nor is anything solved, or our responsibility dissolved, simply because of refusal to face facts. In Paris, not long ago, there was held an International Congress on Criminology. Various aspects of crime were considered, but one question puzzled the delegates more than any other. "What makes a criminal do the things he does?"

The delegates were judges, scientists, policemen, penal workers and others. Several hundred psychiatrists were there as well.

The problem of crime and criminals was considered from a number of angles—homelife, poverty, sex, childhood environment. Even the measurement of the human skull, and what happens to a man when you tap him on the kneecap with a rubber hammer were considered. But still no satisfactory answer was found. Actually, the answer is quite simple. We have within us two inclinations, one to good, and one to evil. With God's help we can follow the one to good; if we ignore

God's help and think we're completely self-sufficient, we eventually follow the one that's evil. Call this course of action what you will. We call it sin.

83 Are we free of all guilt, simply because the evil resulting from an action of ours is not the specific evil we intended by it? Have we no responsibility in such an instance? Or is there always a price to be paid, guilt to be shouldered, when we disregard the rights of others, turn liberty into license? Some time ago in Venezuela 6,000 worshippers were attending church services. Suddenly cries of "Fire, fire" threw the crowds into a panic. Twenty-three children and twenty-three adults were killed in the stampede. And the whole thing was a false alarm. A band of pickpockets had created the panic so that they could profit in the confusion.

84 We cannot dance without paying the fiddler; we cannot bury our heads in the sands at the approach of possible trouble, without paying the penalty. We cannot play dead and expect to enjoy the lilies at our own funeral. Some men think they know all the answers; others don't want to know any of them. Both types usually find trouble. A woman in Minneapolis gave her life's savings to a persuasive crook when she was assured that the money would be profitably invested in a legitimate business concern. Of course the swindler skipped town with the money. When the woman reported the case to the city's Better Business Bureau, one of the officials interrupted her tale of woe with the question: "Why didn't you come to us before you gave him the money? Obviously you knew about our service." "Yes, I knew, all right," the woman answered, "but I was afraid if I told you what I intended to do, you'd tell me not to do it."

85 No one is above the law. Rank, rate, position, wealth, influence . . . no one of these is an exemption from the objective law of right and wrong. A boot sentry had been given guard duty at the main gate, and instructed to admit no car whatever unless it had a special tag. Soon along came a car without a tag, but carrying a high-ranking officer. The boot stopped the car, but the officer told the driver to ignore the sentry, and drive on. Upon which the boot stepped forward and said very calmly: "Pardon me, sir, but I'm new at this. Whom do I shoot? You, sir, or the driver?"

PERSONAL WORTH

86 It would be difficult for any political writer to spell out more clearly the personal worth of the human person and the divine origin of our human rights than we find delineated in the following. "We cannot say in advance that any man is worthless: he must be given a chance in the competition of life. We cannot say in advance that any man's ideas are worthless: they must be given a chance in the 'market place of ideas'. The right to freedom is as much a part of man's creation as is his equality. Governments may not, from a moral point of view, take them away. As Jefferson phrased it, 'We do not claim these (rights) under the charters of kings or legislators, but under the King of kings.' Hamilton voiced the same sentiment when he said, 'The rights of mankind are not to be rummaged from among old parchments or musty records. They are written, as with a sunbeam, in the whole volume of human nature, by the hand of Divinity itself, and can never be erased or obscured by mortal power.' "

You and Your USA (The Declaration of Independence) (You and Your U. S. A. series; rf. Armed Forces Talk. Published 21 Dec. 1953)

87 It would be difficult to express our American belief in the personal worth of the individual, and the "why" behind this belief, more clearly than did Abe Lincoln, when he said about the writers of the Declaration of Independence: "This was their loftly and wise and noble understanding of the justice of the Creator to His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the Divine Image and likeness was sent into the world to be trodden on and degraded, and imbruted by its fellows."

88 Here is the answer of the Isms to our belief in the personal worth of every human person under God. Is this adequate warning to those within our own ranks who would have us believe that man is worth only what he can produce? "To the Christian Doctrines of the infinite significance of the human soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the human being." ADOLF HITLER.

Was it the measuring rod of "usefulness" or that of the intrinsic worth of the human person made in God's image that made the nation respond as it did in the case of Kathy Fiscus? Not too long ago, a three year old girl, Kathy Fiscus, stumbled and fell into an abandoned well in a vacant lot in San Marino, California. The newspapers threw the story across the nation, and the entire country became concerned. At the scene of the tragedy, men who were total strangers to the Fiscus family risked their lives and worked around the clock in a desperate effort to save her life. Meanwhile some 15,000 people remained constantly at the well, praying for the life of the child. 89

A favorite story is that of a little boy whose sister was dying. The doctor asked the little boy if he would give blood for a transfusion to save his sister's life. The youngster hesitated, thought it over, then agreed. The Doctor was a little surprised at what seemed to be selfishness, since the boy had hesitated in the case of his own sister, but after the transfusion was completed the real story came out. As the doctor was putting away his instruments, and the boy was lying on the bed, the boy asked the doctor: "Say Doctor, how soon will I die now?" 90

You see, he had thought that to give his blood for his sister meant that he himself would die. But he gave the blood when the chips were down.

The story for those whose entire evaluation of human persons is based on "work potential". A United States Army Officer, visiting a leper colony in China, watched an American missionary, a woman, dressing a leper's sores. The sores were running and repulsive, enough to turn a man's stomach. The officer was nauseated, but deeply impressed. He asked the woman: "How can you do that? I wouldn't do it for a million dollars." "Neither would I," she replied softly. "I do it for God."

This is the story of Marine Corporal Duane Dewey and one April night in Korea. The Marines were under heavy attack near Panmunjom. In one of E Company's machine gun emplacements, Corporal Duane Dewey and his assistant gunner lay on the ground wounded. A Navy Hospitalman was giving them aid. Out of the darkness, and into the group lobbed a live Red grenade. Although he was already seriously wounded, and in intense pain, Dewey pulled the hospitalman to the ground, shouted a warning to the other Marine, and threw himself over the grenade. "I've got it in my hip pocket, Doc," he yelled. Then it exploded. By smothering the blast with his own body, Corporal Dewey had saved his comrades' lives. 92

There's an honest pride in the answer of the bluejacket who really showed he knows his worth when asked in Naples: "Are you a subject of the United States?" He bellowed: "Subject!" "Why I *own* part of the United States." 93

There may be many tests used to measure the worth of the human person, but is there any more valid than this one? An old woman was huddled by the wayside, cold and hungry, along a road in Northern China, some years ago. She was found by a missionary, and as he bent to help her, she whispered feebly: "Why do you bother about me? Nobody else cares." "God made you and God made me," he replied. "He said to go out over the world and help everyone who is in need." The woman was deeply touched. "What a beautiful idea. Where did it come from? Who started it?" Gently the missionary told her about God so loving the world that he sent Jesus Christ, His own Son, down on earth to bring salvation to all mankind; told her of Jesus' command that people should love one another as He loved them. "Your Jesus—He cannot be long dead?" the woman asked when the missionary had finished. He replied: "Almost two thousand years." She answered more in anguish than bitterness: "It has taken you 2000 years to come tell me that God is interested in me? Why, where have you Christians been all this time?" 94

Hardly a recommended practice, but nonetheless a valid reminder of something deep and fine in the American spirit, is the deed of a boot at Bainbridge, fresh caught from the hill country, who was sauntering along with hat on the back of his head, hands stuck into his trousers. Coming straight at him, with fire in his eye, was the brisk, young Lieutenant. "Mawnin, bud," the boot drawled out pleasantly, at peace with the world. The Lieutenant was really "shook". He launched into a tirade about military courtesy, with emphasis on saluting and a few other things. "Shucks," drawled the boot, not the slightest bit disturbed. "If I'da knowed you was gonna carry on like that, I wouldn't of spoke to you a-tall." 65

- 96 Resourcefulness, self-reliance, independence of spirit, dependence on God—these are the strength and the dignity of the American, who wants to work, not simply for, but with people; the American who, conscious of his own dignity and worth in God's sight, wants everyone else to be conscious of that same worth, to respect him as a man, whether he be boot or admiral. Obviously General Pershing recognized this character in the incident here at hand. A raw recruit was tending a lawn on Governors Island, New York, when a man in uniform passed by. "Hey buddy, let's have a match," the rookie called out. Silently the man obliged, and lit the rookie's smoke. When the man was out of earshot, another soldier tore into the recruit. "Don't you know who that was?" he roared. "That was General Pershing." Shocked, the rookie set off to apologize. "I'm sorry, sir," he stammered, when he caught up with the general, "I've only been in the Army a couple of hours and all uniforms look alike to me. I hope you won't—" "That's all right, son" Pershing smiled. Then, patting the rookie on the shoulder, he continued: "But take my advice and never try it on a second lieutenant."
- 97 Unless we are aware of the hidden, personal worth of the human being, unless we see God in every man, we can readily become infected with the feeling of a Joseph Goebbels, who said: "I have learned to despise the human being from the bottom of my soul. He makes me sick in the stomach."
- 98 "Free government is nothing in the world but the attempt to translate into the political field a deeply felt religion—a religious faith.
All free Government is based upon the theory that men are created equal. They are equal in their religious rights in the courts of justice, before the law in every respect, without regard to their color, to their condition in life. There is a certain element in each that makes him the equal of all others.
Now all our physical and intellectual senses prove this to be wrong. We know that we are not physically equals. We have the athletic field to determine orders of excellence. All sorts of physical contests to show that we are trying to determine who among us is the best.
Many an examination paper has proved for each of us that we are not equal intellectually, sometimes to the sorrow of lots of us. But nevertheless this whole free government system holds that men are created equal. There can only be one way in which they are equal: in their possession of a soul. There are no physical indices by which this theory can be proved, but it is there, or else there is no sense in what we are trying to do in NATO, because we are trying to defend in free Government man's right to be an upright dignified human, to be the equal of all others, and that whole theory is based on religious faith because only in a religious faith do you find the conviction that man is something more than an educated mule". DWIGHT D. EISENHOWER.
- 99 We might call the following letter of one Frank Merritt a Declaration of Uselessness. If man is to be measured solely in terms of usefulness, his letter has much validity. If the measuring rod is one of personal worth of a being made in God's image and likeness, then the letter is completely contradictory to the truth. Frank Merritt was a comedian. Before he died he wrote the following about himself, put it in an envelope, and asked that it be mailed to Variety after he should die. Here it is, just as it appeared in Variety. "Frank Merritt departed for parts unknown. And who cares? He was a comedian in drama and vaudeville for years. That's what he thought. What was the complaint? None; everybody was satisfied. He leaves the earth for the other actors to make a living on. No friends. No relatives. No enemies? Just an orphan. No bows. No encores. No applause. Just bowed out gracefully. His last act. The above was written by the deceased before shoving off. Nuf said. Born in Philadelphia, Why? Nobody seems to know."
- 100 In a murder trial that took place in Colorado not too long ago, the jury gave the nation a stirring example of its realization of the worth of the individual under God, and the real meaning of liberty and justice for all. When the trial was over the foreman of the twelve-man panel announced that before reaching a verdict, they had said this prayer: "Almighty God, help us in this hour of deliberation. Give us wisdom that we may be guided to a just and fair verdict to all concerned. Let Thy spirit descend upon us so that our conscience will become Thy will. With malice towards none

and forethought of the duty we are about to perform, let us, Thy mortals, have divine guidance in this deliberation. Amen."

As diametrically opposed to our concept of the personal worth of the individual: "The democratic concept of man is false, because it is Christian. The democratic concept holds that . . . each man is a sovereign being. This is the illusion, dream, and postulate of Christianity." (First ed. NEI, I, P, 580, Karl Marx, Das Kapital.)

PREJUDICE

If we would rid ourselves of the prejudice that everyone is dishonest, that everyone is "out to get us", we would be amazed at the number of people who are totally trustworthy. A hotel manager, with experience in both Florida and New England, was asked to estimate how many of his patrons turned out to be dead beats. "Oh, a quarter of one percent," he said. If this proportion were as much as ten percent, society would rock: charge accounts, installment buying, even ordinary banking would be impossible. If it were 25 percent, society would explode. P. 70 NAVPERS 91962.

Lincoln once replied to a man who complained about another man's being a foreigner. "Don't be too hard on him, friend," said Lincoln. "You know, he wanted to be born in this country but his mother wouldn't let him."

If two persons, after exchanging a false rumor, told two more persons within fifteen minutes, and these four persons pass it on to two more each within fifteen minutes, and so on, then everyone in the United States and Canada would hear that rumor within six hours and forty-five minutes.

Fear is a truly amazing power in fomenting prejudice. There is an old fable that goes this way. One day a Pestilence, or a Plague, was speeding toward Bagdad when he overtook a chief's caravan. "Why do you hasten toward Bagdad?" the Arab Chief asked the Plague. "To take 5,000 lives," replied the Plague. On the way back from Bagdad, the Plague overtook the caravan. The Arab Chief was severely angry. "You deceived me", he shouted at the Plague. "You said you were only going to take 5,000 lives. You took 50,000." "No", said the Plague, "I took 5,000 lives and not one more. It was fear that took the rest."

Let prejudice not blind us to the goodness of others; let us never believe that we Americans have a monopoly on kindness, charity, justice, noble ideals. To believe that everything not American is barbarian is stupid. Out of the war came many stories of kindness, charity, justice from all battlefields and from all people. Early in 1942, for example, a Japanese transport filled with American survivors of Bataan, had a Jap officer who did something as heroic as any man can ever do, regardless of his nationality. Conditions for the American prisoners in the hold were appalling; little food, less water, and practically no air. All that kept the captives alive was an occasional breeze which a young Japanese Lieutenant allowed to trickle in by kicking ajar the closed hatch when his superiors weren't looking. Once he told his prisoners he was a Christian, and was fighting only because his country was at war. Then one day an American torpedo ripped into the transport's hull. While the crew swarmed into the life boats, ignoring the screams of the trapped prisoners, the Jap Lieutenant, paying no attention to his own safety, ripped away the hatch. Then, while the captives surged out of the hold, he plunged to the deck, riddled with bullets from the pistol of his own commanding officer.

Get rid of ignorance and a great deal of prejudice is banished with it. Looking beneath the surface gives us an amazing new revelation. When Carlos Romulo, the Phillipino who was President of the United Nations General Assembly, was asked to address a gathering of teenagers in New York one day, he threw aside his formal speech, and instead said this: "Look at me. A funny-looking little man—a Phillipino, a foreigner . . . But see? I crack jokes. I wear clothes, I am a human being . . . endowed with the dignity of the human soul. When you learn that and apply it, you will be contributing more to international peace than any diplomatic treaties . . . If you spread that in your classroom—if you can say 'he has a soul', regardless of whether his clothes are different, his hair different, or he speaks another language—there is hope."

A Central National Bank of Yonkers, New York, gave its citizens a chance to try the theory of faith against fear and the prejudices that come from fear. The bank put the honor system to work

by placing bowls of small change in the lobby and inviting the depositors to make their own change. At the end of the business day the books balanced to the very penny.

- 109 A lack of faith and trust in others, and the corresponding fear we may have of them, often leads us to the prejudice of thinking that everyone is a thief, no one can be trusted. What do you think would happen if you bought two hundred umbrellas and lent them out without question every rainy day to people you didn't know, had never seen before, taking only their names and addresses? You're wrong. You wouldn't be a sucker; you would still have your umbrellas, and more faith in human nature. A dress shop in Cincinnati has been doing this for quite a while. They started with two hundred umbrellas. At the end of six months they still had 197 plus one that had been ruined in a storm. Only two were swiped.

- 110 You can make no exceptions when you say liberty and justice for *all*. So Abraham Lincoln realized when he said in 1865: "As a nation we began by saying that "All men are created equal." We now read it that "All men are created equal except negroes." When the Know Nothings get control it will read, "All men are created equal except negroes and foreigners and Roman Catholics.""

- 111 Prejudice insists that everyone conform to one set pattern, that everyone act as though he were stamped by the same die, cast in the same mould. God made people different as Thomas More brought out in his discussion with Henry the Eighth. The King wanted More to deliver a certain message to the King of France. "Your Majesty," said Thomas, "if I tell the King of France that, he'll have my head chopped off." King Henry tried to reassure him: "He wouldn't dare," said Henry. "If he did I'd take the head off every man in France." "Ay," replied Thomas More, "but I'm quite sure not a single one of them would fit my shoulders."

- 112 A house divided against itself cannot stand. Divide and conquer is the old, old principle of successful warfare, and the Communists use it well. Lest anyone think they are only anti-Protestant, or only anti-Catholic, or only anti-Jew, let us recall the words of one of the men who translated the writings of Karl Marx, one of the founders of Communism: "We need a resolute struggle against the priest, whether he be called pastor, abbot, rabbi, patriarch, mullah, or pope. At a certain stage this struggle must be transformed into the struggle against God, whether He be called Jehovah, Jesus, Buddah, or Allah".

RECOGNITION AND ACCEPTANCE

- 113 Without disparaging the real worth of those whom fame has smiled upon, it is well to note that recognition itself is not always the mark of real success or real accomplishment. Ofttimes those who accomplish most are known least by men, and rarely recognized except by God. Everyone knows about Paul Revere and his ride through the midnight. But did any of you ever hear of a man named Dawes? William Dawes was actually the official messenger ordered to ride to Lexington and alert John Hancock and Sam Adams to the approach of the British. Revere was sent out after Dawes had already started, in the event Dawes should be taken captive. On the road, Revere was captured, while Dawes, spurring his horse, escaped, but dropped out of history right then and there, while Paul Revere got all the recognition, primarily because of the poem written about him.

RECREATION

- 114 An important sign of maturity is ability to entertain ourselves, to have a good time intelligently without fancy bills to pay, or headaches to resolve, or heartaches to repair. Unfortunately, we become so accustomed to having our entertainment organized and served for us, with radio, movies, TV, etc., that we forget or never learn, how to provide for ourselves. There is a story about the pelicans down in Monterey, California. For years this coast town was a paradise for pelicans. Fishermen would clean their fish, and throw what they didn't want to the birds. By and by the birds got fat, lazy and satisfied. Then someone discovered that much of what had been thrown to the birds could be used. So the pelicans got no more. But by now they had grown so accustomed to being fed, that they didn't know what to do. They had completely forgotten what they had once been able to do as experts, fish for themselves. Now they waited around like a bunch of goofs, grew thinner and thinner, and finally starved to death!

RESPONSIBILITY

Simply because the letter of the law does not make us responsible for a job does not mean that 115
common sense, human kindness and decency give up all claim on us. A signal station attendant
was under fire in an investigation about a suburban local that was stalled by a blizzard one winter's
night, when the snow was so deep the passengers were unable to leave the car. Next morning the
hundred and fifty passengers were astounded to see a signal tower only a few hundred yards away.
The signal-attendant had seen the stalled train the night before, but had done nothing about it
because, as he said: "It's not in my territory."

Do I believe this or not? If I do, what is my personal responsibility—not someone else's, 116
but mine? "The Inquiring Photographer" of the New York Daily News one day interviewed six
people and published their answers to the question: "What am I living for?" Five of the answers
ran along the lines of: "I'm living for a good time and to make more money." The sixth one was
that of Joe Suarez, of Havana, Cuba. His answer was this: "I'm trying to live in the manner
intended by my Maker. There is a purpose to life. The older I grow the more I appreciate and
realize what that purpose is. Basically, that purpose lies in thinking less and less of yourself and
more and more of others."

Lives there a Marine with soul so dead, who never to himself has said: "Ah, a tough job, and 117
it's all mine!" We believe the same is true for Navy men. They recognize their responsibility
when the chips are down. There is a story about a Marine Task Force on one of the Pacific Islands
during WWII. The C. O. lined up a company of them to ask for volunteers for a mission of greatest
danger. He explained the danger, then asked anyone willing to risk it to step two paces forward.
At that moment his attention was distracted by a messenger. When he turned back to his men,
he saw the line still unbroken. "What! Not a single one?" he shouted, and began to rip into
them—until he realized that the entire line had advanced two paces.

Military Forces Data: The constantly changing picture makes it inadvisable to reproduce 118
statistics here on the relative strength of the armed forces of various nations. It is suggested
that the chaplain consult I & E materials, Janes' "Fighting Ships," popular periodicals and similar
reference sources dated as closely to the time of actual discussion of this area (The You in the
U. S. A.) as possible.

Military Casualties Data: Korea: Killed: 25,604. Wounded: 103,492. Captured or missing:
10,748. WWII: Killed and wounded: 1,078,674. WWI: Killed and wounded: 609,100.

WORK

Anyone who thinks a job beneath his dignity has completely lost the meaning of work. In the 119
Revolutionary War, during preparations for a battle, a man in civilian clothes passed a corporal
arrogantly ordering his men to lift a heavy beam. The man stopped and asked the corporal, "Why
don't you help them?" "Sir, the answer came back indignantly, "I am a corporal."

With a muttered apology, the stranger stripped off his coat and pitched in to help the soldiers.
When the job was done, he turned to the corporal. "Mr. Corporal," he said, "whenever you don't
have enough men to do a job, call on your commander-in-chief. I'll be glad to help." With that,
George Washington put on his coat and left.

There are times when we must believe in ourselves and our abilities enough to "launch out into 120
the deep". Faint heart never won fair lady. We may be capable of much greater achievement
that we have ever felt possible. A lot of men "goof off", as we say, on the easiest of jobs. That's
why we have so many sad-sacks, hard-luck Charlies. They're like the farmer who starved to death.
He didn't plant any cotton because he was afraid of boll-weevils. Didn't plant any corn because the
season looked too dry for corn. In fact, he didn't plant anything. He played it safe—and starved
to death.

Were truer words ever spoken than that an idle mind is the devil's workshop? A chimpanzee's 121
picture was displayed not long ago as he was leaning against the bars of his cage at the zoo, with his
mouth stretched into a wide yawn. The caption of the picture read: Danger Signal. The explana-

tion pointed out that the chimpanzee will get into trouble when bored. So when you see him yawning, watch out.

122 To do our job regardless of praise, to do it well, even though the net result seems to be failure, this is the mark of the man. Not too long ago newspapers throughout the world were filled with glowing accounts of a man who failed to accomplish a mission, but was a tremendous success. His name was Kurt Carlson, whose strong sense of personal loyalty, sense of responsibility, devotion to duty, kept him aboard his ship, the Flying Enterprise, after all hands had abandoned ship. For 12 days he remained on deck as the ship pitched and rolled, stricken and disabled, in the raging waters of the North Atlantic storms, storms that some of you know very well. He failed to bring the ship in, but in the eyes of all the world his was a success story. He faced his responsibility. He did his best.

123 Never to feel that we have accomplished everything worth accomplishing; never to feel that the "best years of our lives" are behind us—this is of supreme importance. A famous sculptor was once asked what he considered his best statue. His answer; "My next one."

124 It is difficult to sympathize with the man who spends much of his life dodging work, coddling himself, convinced that the world owes him a living, when one is familiar with the story of the Marine veteran in Columbus, Ohio, who works every day and lives a normal life, despite the fact that he has a bullet in his heart! He was shot on Okinawa, spent ten months in Navy hospitals. It was decided that an operation might prove fatal, so he was allowed to return to civilian life with a bullet riding on every heartbeat.

125 If it is worth having, it is worth paying for—in sweat. A man wanted to put his son through college, but could not understand why it would take four years. "Isn't there a shorter course?" he asked the college dean. "Couldn't you do it in less time?" "Yes, certainly," said the dean. "Your son can take a shorter course, depending on what you want to make out of him. When God wants to make an oak tree, He takes two hundred years; when He wants to make a squash He requires only two months."

126 All work can have dignity and sacredness—purpose makes the difference. A sidewalk superintendent asked a carpenter "What are you doing?" The carpenter went on banging away, with the answer, "I'm hammering nails." The sidewalker asked a second workman, a bricklayer, "What are you doing?" The bricklayer mumbled, "I'm laying brick." One more question. This time he asked a laborer who was hauling water and sand and cement, "What are you doing?" The laborer looked up at the sidewalk superintendent. "What am I doing? Why, I'm building a cathedral."

127 What better cure for most of our ills than meaningful work? What greater opportunity for feeling sorry for ourselves than when we have nothing worthwhile to do? An experiment was worked by the scientists in a certain university. They put a number of dogs into two separate cages. In one cage they kept the dogs that had fleas; in the other, dogs without fleas. Which dogs do you think howled and barked and made all the noise and caused all the trouble? The dogs without fleas. The dogs with fleas had enough to keep them busy, scratching!